

HILLS' MEETINGS

MEMORIAL
VOLUME



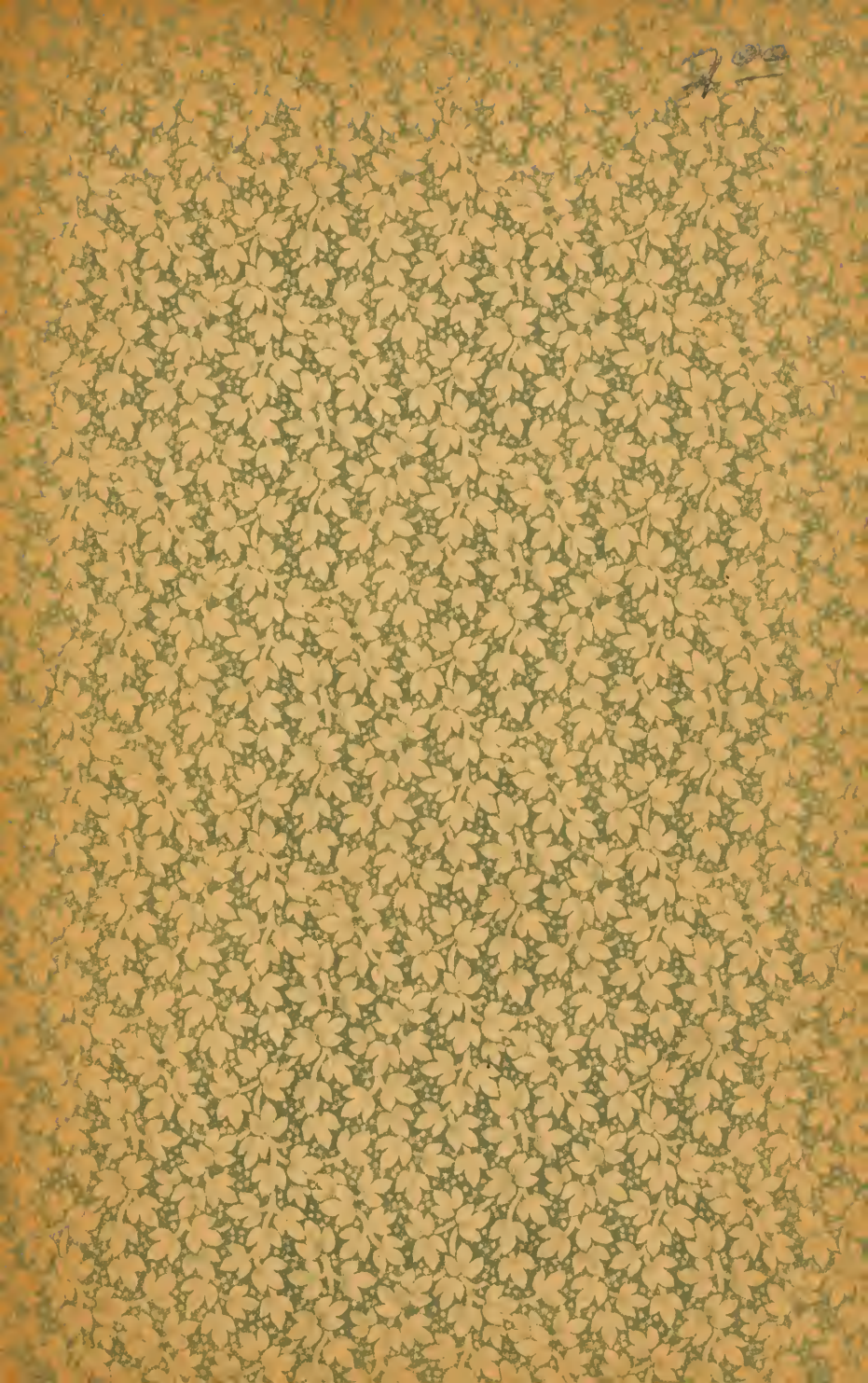
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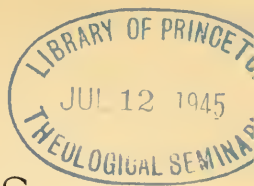




F.



B. FAY MILLS.



MILLS' MEETINGS MEMORIAL VOLUME

AN ACCOUNT OF THE GREAT REVIVAL IN CINCINNATI AND COVINGTON,
JANUARY 21st TO MARCH 6th, 1892, UNDER THE LEADERSHIP OF THE
DISTINGUISHED EVANGELIST, REV. B. FAY MILLS, ASSISTED BY THE
EMINENT GOSPEL SINGER, MR. LAWRENCE B. GREENWOOD; AND
ALSO, FOR A PART OF THE TIME BY REV. J. WILBUR CHAP-
MAN, D.D., AND MR. GEO. C. STEBBINS; CONTAINING A
COMPLETE HISTORY OF THE ENTIRE EVANGELISTIC
MOVEMENT, WITH SERMONS, SONGS, REPORTS,
COMPLETE LIST OF THE COMMITTEES, ETC.

EMBELLISHED WITH OVER ONE HUNDRED ILLUSTRATIONS

EDITED BY
JOHN JUNKIN FRANCIS, D.D.
ASSISTED BY
CHARLES B. MORRELL, M.D.

PREPARED AND PUBLISHED BY AUTHORITY OF THE "MILLS MEETINGS
EXECUTIVE COMMITTEE."

CINCINNATI
THE STANDARD PUBLISHING COMPANY
PUBLISHERS OF CHRISTIAN LITERATURE

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TO THE
CHAIRMAN AND MEMBERS
OF THE
"MILLS MEETINGS EXECUTIVE COMMITTEE;"
TO ALL THE
MEMBERS OF THE GRAND ORGANIZATION
THROUGH WHICH WAS CONDUCTED THE
MEMORABLE EVANGELISTIC MOVEMENT OF 1892 IN
CINCINNATI AND COVINGTON;
TO THE
CO-OPERATING CHURCHES;
AND ESPECIALLY TO THE
EIGHT THOUSAND PERSONS
WHO HAVE
EXPRESSED A DESIRE TO LEAD A CHRISTIAN LIFE,
THIS
MEMORIAL VOLUME
IS
RESPECTFULLY AND PRAYERFULLY DEDICATED

PREFACE.

The object of this volume is to preserve, in permanent form, the history and leading features of the remarkable evangelistic movement in Cincinnati and Covington, under the leadership of the distinguished evangelist, Rev. B. FAX MILLS, in which seventy-three churches, of sixteen different denominations, and representing more than twenty thousand communicants, united for the purpose of holding a series of great union revival services during the Winter of 1892.

The idea of the publication of such a memorial was not suggested until the meetings had been in progress several weeks. The proposition was first presented by the chairman, Dr. SIMPSON, to the Executive Committee, and at once received the hearty approval and endorsement of the Committee. An Editorial Committee was appointed to consider the matter, and in confirmation of the report of this Committee, the entire charge of the publication and sale of the book was committed to THE STANDARD PUBLISHING COMPANY, 16, 18 and 20 East Ninth street.

The preparation of the contents of the volume was entrusted by the Executive Committee to an editor elected by the Committee from their own number, for whom THE STANDARD PUBLISHING COMPANY provided, with the approval of the Executive Committee, a thoroughly efficient assistant editor, in Dr. CHARLES B. MORRELL.

LIMITATIONS.

Owing to the limitations of time, it was necessary for the editors to prepare the entire contents of the volume within

less than four weeks from the day on which the first page of copy was given to the printers, making an average of about twenty printed pages every day. This, moreover, was undertaken under the pressure of other exacting duties. The editors, therefore, can not hope to have avoided errors, either in the plan or the execution of the work, nor to have met the widely varying wishes of all. The suggestions were almost as diversified as the number of friends from whom they came. There were those who expressed the desire that the book should consist almost exclusively of the sermons preached by the evangelists. Others were equally urgent in insisting that the sermons should be almost entirely omitted. Some wished prominence to be given to one feature; others urged the magnifying of another feature. Nevertheless, these suggestions were all gratefully received and considered, although it was impossible to comply with all. By as careful a calculation as could be made, a complete report of all the services and sermons would have filled a volume of not less than three thousand pages, or seven books the size of this.

As stated on pages 27 and 28, the effort has been made to omit no important characteristic of the work, but to touch more or less fully upon all the distinctive features of the services. In this we have received valuable assistance from the obliging representatives of the daily press of the city, and from a number of gentlemen and ladies, mentioned below, who have kindly furnished much interesting material, and aided us in many ways.

SCOPE OF THE WORK.

A glance at the "Table of Contents" will give an idea of the scope of the work. Especial attention is called to the fact that the historical information, as to the origin and de-

velopment of the movement, and the work of the Executive Committee, contained in the opening chapters, which will be new to the general reader, has been obtained entirely from the official records of the Evangelical Alliance and the Executive Committee, and is in many instances given in the exact words of these records.

In the chapter on the "Six Other Committees" we have embodied almost the entire text of Mr. Mills' little book of "Suggestions to Committees." The biographical sketches of the evangelists and their musical assistants have received the most careful attention, and may be relied upon as accurate.

The two hundred or more pages, beginning with the opening night on Walnut Hills, containing the reports of the numerous and varied services in the different districts and in Music Hall, have been prepared with great labor and care by Dr. MORRELL, who has given to the complicated and difficult undertaking his untiring and enthusiastic efforts, and his ripe experience. The editor wishes to express to his esteemed and faithful assistant his heartiest thanks and appreciation.

The following sermons are given in full, viz.: "Agonizing Prayer," preached by Mr. MILLS, in St. Paul M. E. Church; "Motherhood," by Mr. MILLS, in Music Hall; "The Five Crowns," by Dr. CHAPMAN, in the Presbyterian Church on Mt. Auburn; "Forsaking All for Christ," by Dr. CHAPMAN, in the First Presbyterian Church, Covington. Also Mr. MILLS' address at the Sabbath-school Conference in the Y. M. C. A.; Dr. CHAPMAN'S address at Ministers' Conference in the First Presbyterian Church, on Fourth street; and the address of Mrs. BALLINGTON BOOTH, in the Baptist Church on Mt. Auburn.

Besides these complete stenographic reports, the substance of many other sermons is given. There are also full reports of an "After-meeting," a "Good Cheer Meeting," a "Sunday-school Service," the "Ladies' Prayer-meetings," the "Noonday Prayer-meetings," the services held by Mr. MILLS in the Bethel, the House of Refuge, the Work House, and special services in churches; together with descriptions of the "Midweek Sabbath," the great audiences, the "Ushers' Banquet," the "Farewell Banquet," the magnificent chorus-choir, the closing service, etc., etc. Two of the most popular solos sung at the meetings, one by Mr. GREENWOOD and one by Mr. STEBBINS, are given, both words and music. Farther on in the volume will be found a chapter written by one of the most prominent pastors of the city, on the results and impressions of the meetings a brief history of the Evangelical Alliance of Cincinnati, by another prominent pastor; and a number of interesting "incidents" of the work. We give also the report of the Committee on Finance, and the complete official report by Mr. MENDENHALL, of the "Inquirers' Cards" signed during the meetings, with the preferences of the signers. In the Appendix we give the official "Manual" issued by the Executive Committee, revised and enlarged, containing the list of districts; the dates of the services; the complete roll of the churches coöperating in the movement; the names and addresses of the pastors; the names and addresses of the members of the Executive Committee, of the General Committees, of the district officers, and the thirty-six District Committees; followed by a partial roll of the canvassers, a complete roll of the ushers, and a complete roll of the great chorus-choir—the entire Manual containing the names of nearly two thousand men and women. The most earnest effort has been

made by both the editors and the publishers to make these rolls as complete and accurate as possible.*

THE PUBLISHERS AND THEIR WORK.

The STANDARD PUBLISHING COMPANY, from whose house this volume is issued, has spared neither expense nor effort to make it, in mechanical execution, a fitting memorial of this great revival movement. The exceptionally fine equipment of this great publishing house has been employed freely for this purpose. The editors are under many obligations to the company, and especially to its chief officers, Mr. RUSSELL ERRETT, and Mr. W. H. SUTHERLAND, for their uniform courtesies, and for the valuable assistance rendered in so many ways in carrying forward the work to a speedy and satisfactory completion. It is worthy of note that every part of this work has been done by the Standard Publishing Company *within its own establishment*, including the printing, the photo-engraving of churches, Music Hall, etc., the portraits of the evangelists, ministers and laymen, and the binding. The numerous and fine illustrations which adorn the book, which will doubtless be regarded as its crowning feature, and which make it an exceedingly appro-

*Owing to the fact that the first half of the book, and also of the Manual, was electrotyped as soon as completed, two or three changes in names or numbers will be noticed in the latter half. The principal difference of this kind—the only important one—is in connection with the General Committee on Music. On pages 29 and 42, and especially on page 58, Mr. JOYCE is mentioned as chairman of the Music Committee, and Mr. C. A. SANDERS as vice or acting chairman. It was learned afterwards, when too late to make the change in these places, that, on account of necessary absence from the city, Mr. JOYCE had early resigned the chairmanship of this committee, and Mr. SANDERS had been elected chairman, and served as such throughout. This correction is made in the roll of the officers and members of the choir, at the end of the Appendix, where the committee is correctly given.

prate and beautiful souvenir of the remarkable movement which it commemorates, have been prepared by the publishers without regard to expense. The preparation and arrangement of these portraits and other illustrations have been left entirely in the hands of the publishers. As stated in the original announcement of the book, these illustrations, as determined by the Executive Committee, were to include portraits of the four evangelists, of the members and advisory members of the Executive Committee, and of the pastors of all the churches identified with the movement, and pictures of the churches in which the principal meetings were held. To these were afterwards added as a very valuable feature, the portraits of the fifteen business men who were members of the six General Committees, together with Mr. MENDENHALL who had charge of the cards, and Dr. MORRELL, the assistant editor, making ninety-eight portraits in all. Every effort was made to secure *all* of these portraits. A very few were not obtained, the reason in most of these cases being the inability to take an active part in the work, and hence a reluctance to *appear* to have been active. No distinctions have been made in these portraits (except in the case of the evangelists), all being engraved alike, and the arrangement being determined solely either by districts, or as a matter of convenience.

It is proper to state in this connection that Mr. MILLS has no connection whatever, editorially, financially, or in any other way, with the preparation, publication, or sale of this book. The editors consulted with Mr. MILLS frequently and freely as to the choice of the sermons to be published, and for the information and advice which he might see fit to give on other points, but only for the sake of his judgment. He has no editorial or financial interest in the work. Nor,

we may add, does any part of the proceeds of the sale of the book go to either the editors or the Executive Committee, except that the publishers have voluntarily offered to the Executive Committee a percentage of such sales as may be made by the Committee, to be devoted to some worthy charitable or Christian object.

With these explanatory and prefatory words, this Memorial Volume is sent forth, with the earnest wish that it may not only be an acceptable memento to those who have shared directly in the blessings of the "Mills Meetings," but that it may, by God's favor, serve as a channel to convey the influence of this wonderful work of grace beyond the limits of our own city, and so aid in extending the Kingdom of our Lord and Saviour Jesus Christ elsewhere.

J. J. F.

J. J. FRANCIS,
J. Z. TYLER,
J. W. SIMPSON,

Editorial Committee.

NOTE OF THANKS.

The editors of this Memorial Volume desire to make grateful acknowledgment of the helpful suggestions and interest of many friends, and especially to express their sincere thanks for valuable assistance rendered them, to the chairman, secretary, and members of the Executive Committee; to the daily press of the city, especially to Mr. J. C. HAGAR, of the "Times-Star;" Mr. A. S. BICKHAM, of the "Commercial Gazette;" Mr. J. A. HOMAN, of the "Enquirer;" and Mr. KEEN, of the "Evening Post;" and to Mr. GEORGE E. MALSARY, Stenographer of the Executive Committee; Rev. A. RITCHIE, D. D., Secretary of the Evangelical Alliance; Mr. C. A. SANDERS, Grand Chief Usher; Mr. A. W. MACBRAIR, Choir Secretary; Mr. WM. MENDENHALL, Card Secretary; Mr. LOUIS MAUSS, Treasurer; Mr. J. E. Q. MADDOX, Finance Secretary; Mrs. M. E. TROUT, Mrs. HENRIETTE M. OGBORN, Mrs. M. M. BOWEN, Rev. WILLIAM McKIBBIN, D. D., Rev. D. J. STARR, D. D., Rev. H. J. STEWARD, D. D., Rev. FRANK GRANSTAFF, Rev. J. M. ANDERSON, Mr. ROBERT FREELAND, Capt. E. R. MONFORT.

JOHN JUNKIN FRANCIS.
CHARLES B. MORRELL.

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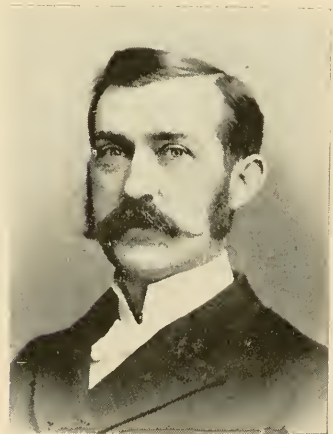
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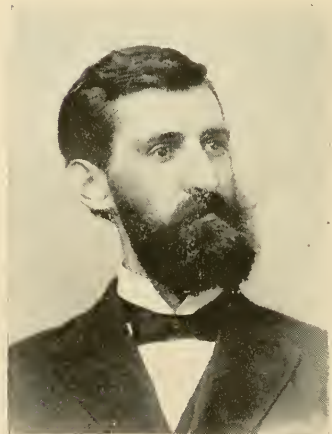
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THE GREAT REVIVAL

IN

CINCINNATI.

ORIGIN AND HISTORY OF THE MOVEMENT.

The great religious movement in Cincinnati, under the leadership of Rev. B. Fay Mills, will take its place in history as one of the most unique and remarkable union evangelistic efforts of modern times. Never before in any one city have so many different churches, representing so many denominations, been enlisted in a similar manner. The preparations were in progress continuously for more than a year before the services began. Seventy-one churches, numbering probably twenty thousand communicants, were banded together in one grand organization, for the specific purpose of endeavoring to reach with the Gospel of Christ, and by personal influence, the entire unevangelized population of the cities on both sides of the river.

In the actual organization, on the various central and district committees, including the canvassers, ushers, and chorus singers, were enrolled the names of not less than two thousand Christian men and women, pledged to active coöperation and definite work, all under the direction of the General Executive Committee.

PLAN OF ORGANIZATION.

The unique feature of this great organization and work consists in the division of the city into districts, each district having a complete set of committees, and the holding of special services in these districts successively for a number of days, under the district committees, and then massing all the districts in a closing series of great union services in a central locality under a set of central committees, made up of the chairmen of the respective district committees, and with the massed choirs and ushers of all the districts. The idea of this peculiar form of organization, and this method of carrying on an evangelistic movement in a large city, originated with Mr. Mills, and was first carried into effect, with great success, in the city of Cleveland one year ago, in the wonderful revival services held by him in that city, in which forty-five churches were united, and which resulted in thousands of conversions.

This plan, on the most extensive scale ever yet attempted, has been brought to the greatest possible perfection in all its details in the Cincinnati organization, and every minutest feature of it under the personal supervision of Mr. Mills. To many of those who, under his direction, have been engaged in the construction of this extensive and apparently complicated machinery, the mechanical features of the preparations seemed at times unpleasantly obtrusive, and some were disposed occasionally to criticize, and to question the necessity or propriety of it all, for a great spiritual work. But Mr. Mills was firm, and insisted upon attention to every detail. When at length the time

came for the services to begin, the wisdom of the master-mind, which in the light of a large experience and under the guidance, as no one now doubts, of God's Spirit, had devised the entire scheme from beginning to end, became at once apparent. The great machine, so perfect in all its parts, was put in motion, and unseen and unheard by the gathered multitudes, itself hidden entirely from view, as noiselessly and smoothly, and yet as efficiently, as the mighty Corliss engine at the Centennial, it did its work, and accomplished its purpose. There was no further thought of criticism. Every one who was familiar with its workings saw the value of it all, and the marvelous wisdom with which it had been planned. Each committee, and each member of each committee, had a definite work to do, and did it without jar or friction. The multiplied meetings, the places for them, the ministers in charge, were arranged by the Devotional Committee; the hundreds of canvassers bore to every street and alley and home and factory the tens of thousands of personal and printed invitations; the Advertising Committee kept in touch with the daily newspapers, and placarded hundreds of bulletin boards and street cars and churches and hotels daily with the ever-changing announcements, and flooded the city from center to circumference with hundreds of thousands of cards and tickets; pledges for the necessary money for all expenses of every kind were quietly secured beforehand by the Finance Committee, and every bill paid, as it was contracted, by the Treasurer; every singer in every choir knew just at what services, on what dates, and in what places, he was to sing; and every usher knew just what seats in what building, and on which

day or evening, were to be in his charge; and all the while, in addition to two and three preaching services every day, from his room in the Gibson House, the hand of the one remarkable man who planned it all rested daily and hourly upon every part of the work, and held in its grasp every detail.

Thus all these mechanical arrangements were thoroughly provided for, without ever being brought into the meetings to distract the minds of the people, or to disturb in any way the solemnity of the services. During all the seven weeks of daily services not a single collection was taken up, nor was any reference made to the work of any of the committees, and probably there was scarcely one of the vast multitudes who thronged the churches and Music Hall, listening with rapt attention to the convincing Gospel messages as they fell from the lips of Mr. Mills and Dr. Chapman, or to the persuasive Gospel songs of Mr. Greenwood and Mr. Stebbins, who ever thought for a moment of the great machinery which was all the while so silently in operation, or of the many long weeks and months of busy planning and arranging of details which lay back of these public meetings. The reader will do well to bear this in mind, in connection with the history of these preliminary arrangements which follows, (1) in order that he may see their vital relation to the ultimate success of the movement, and (2) in order that he may know how entirely they were hidden from view when the real evangelistic work began.

Next to Mr. Mills, the success of the work of planning and organizing is due in a large measure to the wise, faithful, zealous and untiring labors of the effi-

cient and devoted chairman, and secretary of the Executive Committee, Rev. J. W. Simpson, D. D., pastor of the Walnut Hills Congregational Church, and Rev. E. S. Lewis, D. D., pastor of Trinity Methodist Episcopal Church, both of whom were gifted with peculiar qualifications for the positions of grave responsibility to which they were called; and also to the chairmen and secretaries of the districts, and of the various central and district committees, and the members of the General Executive Committee. Then, in addition to these leaders, every pastor, every committee-man and woman, every choir-singer, every canvasser, and every usher seemed to vie with the rest to do all that faith, prayer, and self-sacrificing effort could do, to aid in the glorious work of bringing the whole city to Christ. Denominational differences were forgotten, and the hearts of Christian people flowed together in a unity of desire and purpose and effort, such as this city has never before witnessed. It was a realization in fact of the ideal expressed in the words,—“One is your Master, even Christ, and all ye are brethren.”

The object of this chapter is to give a brief historical account of this great Union Revival Movement in Cincinnati, from its inception, until the coming of Messrs. Mills and Greenwood, and the opening of the services in the First District, on Walnut Hills. Other historical facts in reference to the preliminary work will be found under the head of “THE EXECUTIVE COMMITTEE.”

PREPARATORY STEPS.

The first recorded action looking toward this subsequent remarkable development — a development

wholly unanticipated, of course, at that time—is given in the Minutes of the Evangelical Alliance of Cincinnati (an organization of the ministers of the city, of all denominations), under date of Monday, November 10, 1890.

At the meeting of the Alliance held on that day in Wiley Hall, “the following subjects were adopted for discussion:—

“I.—The Difficulties in the Way of a General Revival in this City; to be opened by DR. J. J. FRANCIS.

“II.—Suggestions as to How the Desired General Revival can be Secured; to be opened by DR. JOHN PEARSON.”

This brief record is the beginning of the story of the most notable revival in the history of this city. It had its origin in a company of ministers of the Gospel, assembled together to consider the interests of Christ's Kingdom. It was not an arbitrary pre-arrangement, but a gradual growth, under the guidance, as we believe, of the Holy Spirit. It was born of the Spirit in the hearts of these servants of God, in a recognition of the great necessity for a “general and mighty grace *in our city*,” and the hindrances in the way of such a work, together with an earnest desire and purpose to remove these hindrances, and to secure the needed blessing.

At the next meeting of the Alliance, held December 8, 1890, after a further discussion of the same subject, in which Bishop Walden, Dr. McKibbin, Messrs. Robbins, Childs, Smith, Dr. Leonard and others participated, “a committee, consisting of Drs. G. K. Morris, Lasher, McKibbin, Tyler, and Warren, was appointed to consider the question of appointing a day

of humiliation and prayer for the outpouring of the Holy Spirit on the city. This committee presented the following report, which was adopted, and the same committee was continued to arrange for the carrying out of its recommendations :

“Your Committee recommend that this Alliance urge upon the individual churches of all denominations the desirability and practicability of observing Wednesday or the Week of Prayer as a day of special humiliation and prayer; the day to be observed as each church may decide to be the wisest and best. We would suggest that the thoughts for the day bear directly upon the moral and religious needs of our city and vicinity, and the best method of meeting them.

“We also recommend that a Union Midday Prayer-meeting, with reference to the same thought, be held each day during that week at some central point, to be led on succeeding days by pastors of different denominations.”

These recommendations were carried out, with very gratifying results. During the “Week of Prayer” beginning Monday, January 5, 1891, daily union noon-day prayer meetings were held at the old building of the Y. M. C. A., Sixth and Elm streets, led by pastors of the city. These meetings were characterized by spirituality and earnestness to a marked degree. They were continued for several weeks afterwards, and were then transferred for a time to the First Presbyterian Church. During this entire period the interest seemed to be chiefly among the ministers, whose hearts were burdened with a strong desire for a blessing upon their churches.

On February 9, 1891, at the meeting of the Evangelical Alliance, the subject for consideration was “General Subject: The Religious Outlook in our City.”

First Topic: "The Present Condition of the Church;" to be opened by Dr. Warren.

Second Topic: "The Results of Recent Revival Efforts;" to be opened by Dr. McKibbin.

Third Topic: "Advanced Steps to be Taken;" to be opened by Dr. Keen.

A committee consisting of Rev. S. A. Keen, D. D., D., of the Methodist Episcopal Church; Rev. William McKibbin, D. D., of the Presbyterian Church; Rev. J. W. Simpson, D. D., of the Congregational Church; Rev. E. K. Bell, D. D., of the Lutheran Church; Rev. J. Z. Tyler, D. D., of the Christian Church; Rev. Johnston Myers, of the Baptist Church; Rev. D. McKinney, of the Reformed Presbyterian Church; Rev. J. C. Smith, of the Covenanter Church, was appointed to consider the whole subject, and report to the Alliance next Monday.

FIRST PROPOSITION FOR AN EVANGELIST.

The following Monday, February 16, 1891, this Committee on Future Revival Work presented their report, as follows:

Your committee appointed to report upon a co-öperative plan of evangelization in this city, beg leave to submit the following.

First. It is the sense of this committee that there should be held each week a meeting of the Alliance for prayer and conference respecting steps necessary to be taken in the work.

Second. That a union daily prayer meeting should be held daily at 3 P. M., in the business center of the city.

Third. That a mass union service be held on Sabbath afternoons in some centrally located church.

Fourth. That combinations of churches to hold union

service be formed in various parts of the city, as the pastors may decide among themselves.

Fifth. That as early as practicable an evangelist of accredited power and usefulness be secured, to spend several months in our city and vicinity, taking the leadership of the work. [Signed], S. A. KEEN, Chairman.

The very gradual development of the plan is strikingly indicated by the fact that this report, adopted more than *three months after the inception* of the movement, contains the *first suggestion or mention* of an "evangelist."

THE ORIGINAL EXECUTIVE COMMITTEE.

The report was adopted (with the exception of the *third* item), and the carrying out of its recommendations was referred to the "Executive Committee of the Alliance," to which were added, with reference to this work, Dr. S. A. Keen, Rev. Johnston Myers, and Rev. W. H. Warren. The members of the committee thus designated were :

REV. J. W. SIMPSON, D. D., President; Pastor Walnut Hills Congregational Church.

REV. J. J. FRANCIS, D. D., Vice-President; Pastor Central Presbyterian Church.

REV. JOHN PEARSON, D. D., Vice-President; Presiding Elder Methodist Episcopal Church.

REV. WILLIAM MCKIBBIN, D. D., Vice-President; Pastor Walnut Hills First Presbyterian Church.

REV. G. R. ROBBINS, Vice-President; Pastor Lincoln Park Baptist Church.

REV. A. RITCHIE, D. D., Secretary; of Presbyterian Church; General Secretary Western Tract Society.

REV. E. K. BELL, D. D., Mem. Ex. Com.; Pastor First English Lutheran Church.

REV. J. Z. TYLER, D. D., Mem. Ex. Com.; Pastor Central Christian Church.

REV. G. K. MORRIS, D. D., Mem. Ex. Com.; Pastor St. Paul Methodist Episcopal Church.

REV. J. C. SMITH, Mem. Ex. Com.; Pastor Clinton St. Covenanter Reformed Presbyterian Church.

REV. D. MCKINNEY, Mem. Ex. Com.; Pastor First Reformed Presbyterian Church.

REV. H. W. GILCHRIST, Mem. Ex. Com.; Pastor First Presbyterian Church.

REV. S. A. KEEN, D. D., Special Member; Pastor Walnut Hills Methodist Episcopal Church.

REV. JOHNSTON MYERS, Special Member; Pastor Ninth Street Baptist Church.

REV. W. H. WARREN, Special Member; Pastor Central Congregational Church.

With the appointment of this committee, or rather the reference to it of this special work, the history of the "MILLS MEETINGS EXECUTIVE COMMITTEE," which afterwards had charge of the entire movement, properly begins. (For a full account of its work see the chapter on "The General Executive Committee.")

The first act of this committee, on the very day of its appointment, was to direct its chairman, Dr. Simpson, "to correspond with Rev. B. Fay Mills, and, if possible, secure his services for three months, commencing October 1, 1891, to conduct union revival services in this city, under the auspices of the Evangelical Alliance." This date (Feb. 16) is historically important, as determining four points: (1) the securing of an evangelist, (2) the appointing of a committee to take charge of the work, (3) the selection of the evangelist, and (4) the fixing of the time. The last of these (that is, the time when the service should begin)

was afterwards twice changed to suit the convenience of all parties. Some changes were also made, from time to time, in the committee. But from this date the movement assumed a definite form. The thoughts of the committee were turned to Mr. Mills, both because of his established reputation as an evangelist, and chiefly because of the remarkable success attending his labors in the union services then being held by him in the city of Cleveland.

Dr. Simpson, accordingly put himself at once into communication with him by correspondence. The result was a conditional agreement, which was reported by Dr. Simpson to the committee immediately, and became the basis of all subsequent plans.

The conditions of this agreement were substantially the same as those contained in Mr. Mills' book of "*Suggestions to Committees in charge of Special Meetings Conducted by Rev. B. Fay Mills,*" and which we give in part below, or in connection with the various committees, in the chapters on "Committees." The *general* conditions are as follows :

CONDITIONS OF ASSOCIATION.

1. That all the churches concerned shall be considered as one church, and all the services merged in the union gatherings, save where exceptions shall be made with the approval of Mr. Mills.

2. That all the affairs of the local churches shall be committed to their representatives on * the General Com-

* In the Cincinnati movement there was *no such committee* as that which is here designated as the "General Committee." The work in this city originated with the "Evangelical Alliance," and hence the "Evangelical Alliance" practically took the place of the "General Committee." The number of members, also, in the various committees differed from the number suggested by Mr. Mills. The Finance Committee, for instance, was made up of two men from each district, making a committee of ten.—EDITOR.

mittee, who shall have full authority to act for every church in the combination.

The representation of any church shall be understood as expressing assent to these conditions, which should have the endorsement not of the pastors alone, but also of the fiocial boards of all the churches.

LETTER.

DEAR BRETHREN:—I have accepted your invitation to assist in your contemplated evangelistic efforts with great pleasure. If you have not yet obtained the coöperation of ali churches that would naturally receive benefit from the movement, please do so at once. This coöperation implies the heartiest efforts and sacrifices to make the movement a success. It must be understood that during the meetings they are to form the work of the Church, and no ordinary church plans or customary order must be allowed to interfere for an instant with the carrying out of the plans of your committees. For the time being, the united churches are to work as one church, under the directions of the committees appointed by them. Do not consider any sacrifice too great to be made for this effort. It is in your power so to act that God shall move your city as never before, and you shall have the greatest opportunity of your life for Christian service. Plan great things, make great sacrifices and great efforts, and expect a mighty blessing.

Let each church appoint from one to three representatives on a * general committee, so as to make the entire number not far from fifteen; unless the uniting churches number more than fifteen, in which case let each church have one representative. Let all the active pastors be *ex-officio* members of this General Committee, though none of them need necessarily be appointed on any sub-committee but the Executive.

After selecting a chairman and secretary, appoint a Nominating Committee of one from each denomination rep-

* See note, foot of page 11.

resented. Let them retire at once and report the names for membership on the Executive Committee, etc. . . .

Let the Executive Committee now proceed to the consideration of the suggestions to them hereinafter contained. . . . In the meantime let the Nominating Committee carefully consider and appoint the best men in any of the churches for

1. The Committee on Finance. 3 members.
2. The Committee on Advertising. 4 members.
3. The Committee on Canvassing. 5 members.
4. The Committee on Music. 3 members.
5. The Committee on Ushers. 3 members.
6. The Devotional Committee. 3 members. (*Select this committee from members of the Executive Committee.*)

Each of these committees is to be independent of the others, and subject only to the Executive or General Committee.

The following suggestions have to be fitted to a great variety of places and circumstances, and so may need to be altered in some cases; but committees are urgently requested not do *less* than is suggested herein without consultation with me. Each committee has entire regulation of the amounts to be expended by them, and need only report bills, properly endorsed, to the Committee on Finance.

(Mr. Mills then proceeds to address each committee in detail, making suggestions which will be found under the heads of the respective committees, and closing with the following words to the pastors, and a concluding earnest exhortation to all the people of God concerned.)

TO THE PASTORS.

I need not say that the benefit your church will receive in our coming united effort, depends largely upon you. Plan and work as if it depended entirely upon you. Arrange all missionary, financial, social, and other not distinctively

spiritual affairs of your congregation, so that no appointments can by any possibility conflict with the meetings.

Let your ordinary preaching, prayer meetings, Sunday-schools, and extra services for preaching and prayer, all bear directly on the coming effort. I should advise you to hold at least four or five special services in your own church for prayer and confession of sin and spiritual quickening before any of the union meetings commence. Notify your people repeatedly that you expect them to arrange their social, business, domestic and other arrangements so that they can attend all the services, and give their time to definite Christian work. You may find it of interest to make a list of all the unconverted in your congregation, and during the month before the meetings to make a personal appeal to them to yield to the Master. The first three or four days of the meetings will be of the greatest importance. Please emphasize the value of the afternoon services, and state that they will generally not exceed an hour in length.

"It is time to seek the Lord, till He come and rain righteousness upon us."

CONCLUSION.

Finally, permit me to say that while you can not overestimate the desirability of careful preparation, the church and pastor will receive the greatest benefit who are best prepared *spiritually* for the work, and ready to make the greatest sacrifices for its success.

Be sure your own hearts are right in the sight of God. In the closet, the home, the prayer meeting, the Sunday-school and the pulpit, let there be heart-searching and complete consecration. Pray for me. Ask God to give me humility, that "he that soweth and he that reapeth may rejoice together." God's "set time to favor Zion is come," when His people care more for their own and their neighbors' spiritual interests than for pleasure, money, formality, pride, prejudice or convenience.

I pray God that I may "come to you in the fullness of the blessing of the Gospel of Christ. Now I beseech you, breth-

ren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together in your prayers to God for me, . . . that I may come unto you with joy, by the will of God, and may with you be refreshed." In weakness and in fear and in much trembling, and yet with confidence in God and great expectations, I remain,

Yours in the Master's service,

B. FAY MILLS.

At a meeting of the Alliance held March 9, 1891, the minutes state: "The action of the Executive Committee was read and approved, making the question of obtaining Rev. B. Fay Mills as an evangelist for a short time in our city the question of the day, for discussion at this meeting; the question involved (that is, the conditions required by Mr. Mills) to be presented by Drs. Francis and Tyler. Dr. Francis read a letter from Mr. Mills, and Dr. Tyler read the *Suggestions to Committees* prepared by Mr. Mills. After a full consideration it was resolved that the matter be referred to the enlarged Executive Committee to ascertain what churches are willing to unite in the movement, and agree to the requirements in the case."

The special Executive Committee at once appointed a committee of its members, consisting of Drs. Keen, Tyler and Francis, to communicate with the pastors of the city, and ascertain what churches would pledge their coöperation in the movement. This committee addressed the following circular letter, dated March 20, 1891, to each pastor, accompanied by a copy of Mr. Mills' pamphlet of "Suggestions:"

THE EVANGELICAL ALLIANCE OF CINCINNATI.

DEAR BROTHER: The Evangelical Alliance of Cincinnati has invited the Rev. B. Fay Mills, Evangelist,

to lead a general revival movement in our city, beginning October 1st, 1891, to continue several weeks.

It is necessary, in order to secure Mr. Mills' services, that the churches which may join in the movement pledge the coöperation of their pastors and official boards to the conditions under which Mr. Mills agrees to come. These conditions, together with the plan of the meetings, you will find given in enclosed pamphlet. Please call your Board together soon. Read before them this pamphlet. Note particularly the following conditions :

1. Rev. Mr. Mills must have the sole direction of the meetings.

2. All the regular services of the respective churches must be merged in the union movement during Mr. Mills' leadership.

3. The churches combining in the movement must agree to bear the incidental expenses of the series of meetings.

We hope you and your church will ratify the action of the Alliance by pledging your coöperation in this movement. Prompt action is necessary to secure Mr. Mills. Now is the time to prepare for a vigorous campaign, looking to the evangelization of our city. We have been appointed by the Executive Committee to correspond with you and receive your reply. Please communicate your decision to Rev. J. J. Francis, 326 West Ninth street, as early as possible.

S. A. KEEN,
J. Z. TYLER,
J. J. FRANCIS,
Committee.

March 20th, 1891.

A few days later (Oct. 19) Mr. Mills notified the Executive Committee that (with the approval of the committee which had previously been given) he had secured the assistance of Rev. J. Wilbur Chapman, D. D., the pastor of the great Bethany Presbyterian Church, Philadelphia, for three weeks of the meetings (from Feb. 1 to 21), and that during that time he and Dr. Chapman would hold the meetings simultaneously, first in Mt. Auburn and Covington, and afterward in the East and West Districts, preaching alternately in the two districts where the meetings were being held. Afterwards it was arranged that Dr. Chapman should have associated with him the distinguished musical composer and evangelistic singer, Mr. George C. Stebbins. The schedule of dates was accordingly changed to that which was finally followed in the meetings. Music Hall was at once secured for two weeks, from February 22 to March 7, and the time to be given to the first, second and third districts was slightly lengthened.

SIXTEEN WEEKS OF EARNEST WORK,

It would be difficult to convey to the mind of any one not familiar with it a correct idea of the amount and variety of the work done by the Executive Committee, the district officers, and the district committees during the four months following the first of October, 1891, in perfecting the plans for the great religious campaign which was to open January 21, 1892. This is not the place to enter into details, some of which will be given in the chapter which follows this, on the "Executive Committee," and "Other Committees." They were busy, earnest, in some respects anxious, and yet hopeful, prayerful and happy days—days never to

be forgotten by these Christian brethren, who, although belonging to different denominations, were one in purpose and desire, and whose hearts were more closely knit together than ever before, as they prayed and planned and worked for one common blessing upon all. As the time passed on, and these ministers of Jesus learned to know each other better and better, their oneness in Christ became more and more apparent, and the remark was heard with increasing frequency, "If this movement should stop now, before a single meeting was held, the good which it has accomplished already, in bringing the ministers and churches together in the wonderful spirit of unity and coöperation, would be an inestimable blessing."

Time after time these busy pastors of the Executive Committee came together, and spent long hours in careful consultation, reducing to as perfect a system as possible the great work to be done. To the list of coöperating churches others were added from week to week, until the number had grown to three score and ten.

As early as October 5th the organization of the districts was begun, and perfected as rapidly as possible. Each of the five districts was thoroughly organized within itself, having a chairman, a secretary, and six full committees, viz: (1) Finance, (2) Advertising, (3) Canvassing, (4) Music, (5) Ushers, (6) Devotional, each having its chairman; and in addition to these were six central committees for the final consolidated meetings in Music Hall; all of these districts and committees operating independently, except as subject to the Executive Committee. Then these equally busy pastors of the districts also came together as often as

necessary, in their district meetings, to plan and work and pray.

Thus besides the Executive Committee there were no less than thirty-six other committees at work in this grand organization. (See the "Manual" in the Appendix.)

On November 27, Mr. Mills and Mr. Greenwood again visited the city, and held a very interesting conference with a large number of the pastors, in the parlors of the Grand Hotel.

ADDRESSES TO THE CHURCHES, MASS MEETING, ETC.

About the first of December arrangements were made for a mass meeting of Christian workers from all the churches of the city, for the purpose of arousing a general interest in the coming meetings, to be held in the Y. M. C. A. Hall, on the evening of December 13, 1891, and a committee appointed to invite ministers and laymen from Cleveland and Chicago to be present, and address the meeting in regard to the work of Mr. Mills in those cities.

The date of this mass meeting was afterwards changed to Thursday evening, January 7, 1892, and Bishop Walden was invited to be one of the speakers. At the same time the chairman was requested to prepare a circular letter addressed to the churches, setting forth the plans, etc., of the approaching meetings. This letter, of which twenty thousand copies were printed and distributed in the churches of the city, was as follows:

TO THE CHRISTIAN CHURCHES OF CINCINNATI.

DEAR FRIENDS:—Believing that you are deeply interested in the moral and religious welfare of our city, and in

all wisely conducted movements which have for their aim the salvation of souls, the building of our churches in piety, influence, effectiveness and Christly living, we take this opportunity and method to inform you concerning the great union religious work soon to begin in our midst, and the extensive preparations which have been, and are still being, made for it. Early last Spring a number of the pastors of Cincinnati, feeling deeply the necessity of an aggressive, united, vigorous movement on the part of all our churches, if any strong and lasting spiritual impression was to be made on our city, brought the matter before the Evangelical Alliance, which includes the pastors of all our evangelical churches. After much deliberation and prayer, a committee was appointed to confer with the churches of all denominations as to their willingness to enter into this work, also to correspond with and secure some leading evangelist, who enjoyed the confidence of all, and under whose leadership we could all harmoniously and happily work. The outcome of the conference and correspondence was the extension of an invitation by about sixty churches to Rev. B. Fay Mills, one of the most noted, gifted, and successful evangelists of our day, to come and labor for us for as long a period of time as he could possibly give. After much urgent solicitation, Mr. Mills accepted our invitation, and in the early Summer made us a visit, held a conference with about two hundred representatives, explained the conditions on which he would undertake the work, which were cordially accepted, and fixed the time when the great movement should begin. Under his directions we have divided Cincinnati and Covington into five districts: Walnut Hills forming district No. 1; Mount Auburn, Avondale and Clifton, district No. 2; all the churches west of Elm street, district No. 3; all the churches east of Elm street, district No. 4; while the churches of Covington form a separate district, No. 5. In the first of these districts, Walnut Hills, the work will begin January 21, and continue until the end of the month, under the supervision of Mr. Mills alone. February 1st, the work will begin

in districts Nos. 2 and 5, Mount Auburn and Covington, and continue until February 10th. In districts 3 and 4, the work will open February 11, and continue through February 21st; and then the districts as far as possible will mass in Music Hall, where meetings will be held twice a day from February 22nd until March 7th.

While the work is in progress in districts Nos. 2 and 5, also in districts 3 and 4, Mr. Mills will have associated with him Dr. Chapman, of Philadelphia, whose ministry has been wonderfully successful in winning souls, and who Mr. Mills thinks possessed of rare evangelistic qualities, and pre-eminently fitted for just such a work as ours. While throughout the entire work the great singer, Mr. Greenwood, whose whole time is given to the Mills work, will have charge of the music. All these districts are fully organized under competent and devoted Christian pastors and workers, and everything that system and coöperation can do is being done to have the gospel reach and touch all our homes. Many things combine to fill us with faith and hope and courage, as our preparations go forward. Our churches are blessed with the spirit of Christian unity. For the principle of competition, the principle of coöperation has been substituted. While the work of local and individual churches has not been ignored, but protected, almost all are entering heartily and with determination into the general movement, under the motto, *Our City for Christ*. We are highly favored, too, in securing Mr. Mills and Dr. Chapman. Both are men of God. Both seem to have a passion for souls, and are persuasive and powerful preachers of the Gospel.

During the past year, Dr. Chapman has received into his own church more than six hundred on profession of their faith, and so effective is his power in evangelistic directions, that the city of Philadelphia will not release him for the general work, believing that he can not without serious loss be spared from that great center of population. Mr. Mills is a man whom God is using in a most wondrous manner. His preaching is of a high order; direct, pungent, practical,

reaching the conscience, convincing the judgment, and reaching the heart. He possesses, in a large measure, tact, adaptability, wisdom in planning, which make his methods such as all can not but approve, however radical or conservative, and work under with ease and satisfaction. But beyond his natural or acquired endowments, his power is the *power of God*. This is the unanimous testimony of all who have labored with him in other places, while the results of his work make this conclusion clear beyond question.

In the city of Cleveland, where he labored last Spring for a period of six weeks, between five and seven thousand were converted, and the churches are still blessed with large ingatherings. In Chicago, where he labored for three weeks during the month of November, and only in one portion of the city, nearly three thousand have started in the Christian life. And in all the places where he has conducted revival work, conversions in large numbers have been the result. What God has done elsewhere we are confident He stands ready to do here, just so soon as His people give themselves to thoughtfulness and meditation, to intense and believing prayer, to a more earnest use of the means of grace, and a more vigorous endeavor to realize for themselves a better life, and a more constant and faithful consecration to the grand work of saving men.

Will you not, then, take this work upon your hearts, and pray that God will come in the fullness of His power, rebuking the world's selfishness, quickening the life of the churches, and bringing the unsaved to fall, in love and humility and adoration, at his feet? Will you not also give to this great movement your personal coöperation, using all your influence to assist your pastor, to make your particular church realize its responsibility and privilege in this work, and the necessity of putting itself in the very best possible condition for caring for souls when once they are aroused, and need the help and nurture of the people of God?

Praying that God may give both you and us a "season of refreshing," which will thrill our hearts with enlarging

joy, and fill us with grateful wonder at the "way of the Spirit," as He brings multitudes back to the Father's heart and home, and to a happy, joyous Christian life, we remain,

Your fellow-helpers in the Master's service,

J. W. SIMPSON, D. D.,	<i>Chairman.</i>	REV. J. M. ANDERSON,
E. S. LEWIS, D. D.,	<i>Secretary.</i>	E. K. BELL, D. D.,
REV. HUGH GILCHRIST,		J. J. FRANCIS, D. D.,
W. A. ROBINSON, D. D.,		REV. HENRY M. CURTIS,
G. K. MORRIS, D. D.,		HARLEY J. STEWARD, D. D.
J. Z. TYLER, D. D.,		JOHN PEARSON, D. D.,
REV. W. D. HOLT,		GEO. T. HOWSER,
A. RITCHIE, D. D.,	<i>Executive Committee</i>	<i>Mills Meetings.</i>

The last Sabbath of the year was selected as the day for presenting the work to all the churches, and the following letter, containing this request, and also the announcement of the mass meeting in the Y. M. C. A. Hall, was sent to the pastors:

TO THE PASTORS OF CINCINNATI:

Dear Brother:—At a largely attended meeting of the Executive Committee of the churches enlisted in the work of preparing for the Mill's meetings, a resolution was offered and unanimously carried, requesting all the pastors on the last Sabbath morning of the year to preach on some phase of revival work, emphasizing as far as proper our city's need of a great and mighty work of God's Spirit, and our contemplated movement under the leadership of Rev. B. Fay Mills. Will you please comply with the request, if it does not conflict with your judgment and arrangements already made? Will you also kindly assist in the distribution through your church of a printed letter, touching this union work, which will be sent to you, and make such comments upon it, or the work, as you may deem wise and timely? Will you still further please announce from your pulpit, Sabbath morning, the 27th, that Tuesday evening, December 29th, * at 7:45 o'clock,

* This date was afterwards changed to Thursday evening, January 7, 1892.

a mass meeting of pastors and Christian workers will be held in the hall of the new Y. M. C. A. building, corner Seventh and Walnut streets, to be addressed by pastors and laymen from Cleveland and Chicago? These brethren will speak of the work accomplished under the leadership of Mr. Mills in their cities, and answer questions as to methods of work, substantial results, and permanent good secured. Come to this meeting if you possibly can, and bring with you a goodly number of your Christian workers. By so doing you will greatly aid the movement and encourage your brethren of the Committee.

Yours in the Master's service,

(Signed the same as preceding letter).

This mass meeting proved to be a very profitable service. It was attended by many ministers, and probably five hundred Christian workers. Dr. Simpson presided, and made an earnest introductory talk. Prayer was offered by Dr. Robinson, of Covington. A number of encouraging letters from prominent pastors and editors in Cleveland and Chicago were read by Dr. Francis; after which inspiring addresses were delivered by Rev. P. E. Kipp, D. D., and Mr. George A. Fisher, of Cleveland, giving a full and enthusiastic account of the great work in that city. The closing address was by Bishop Walden, of the M. E. Church, on the prospects of the work here.

On Sabbath afternoon, January 17, 1892, union prayer meetings were held in all the districts.

Tuesday evening, January 18th, a meeting of the pastors and invited laymen of the coöperating churches was held in the Second Presbyterian Church.

On Wednesday, January 20th, an all-day prayer meeting was held in each of the five districts, from 9 to 11:30 A. M. and from 1:30 to 4 P. M., led by the ministers of the

respective districts, the leaders and subjects changing every half-hour.

A FINAL LETTER TO THE PASTORS.

By direction of the committee the chairman issued the following closing letter to the pastors :

MY DEAR BROTHER:—As we are nearing the formal opening of our great evangelistic work under the direction of Rev. B. Fay Mills, and for the effectiveness and success of which you and your people have promised a hearty coöperation, we take this opportunity of expressing our gratitude that you have joined in this, which we believe to be a divinely inspired and guided movement, and most sincerely hope and pray that to you may come the blessing of God in fullest measure.

The present stage of the work is full of encouragement, and strengthens our belief that we are about to reap one of the greatest spiritual harvests which have ever been garnered in our city. We are confident that our most sanguine anticipations will be fully realized if we cast ourselves in entire reliance upon God, believe in the sufficiency of his power to do for us exceedingly abundant above what we are able to ask or think, and lay ourselves upon the altar ready for either sacrifice or service. May we not ask you to give this work a central place in your earnest and importunate prayers? Plead with your people to give the Lord the right of way, and to subordinate, as far as possible, social engagements, domestic and secular matters, and to prove the sincerity of their desire for his coming by their whole-hearted and consecrated endeavors for the promotion of his glory in the salvation of souls. Will you also kindly and repeatedly remind your people that the work in the different districts is but the first part of this movement, and preparatory for the massing of all our churches in one grand, united effort in Music Hall, from February 22 until March 7. The latter part of the work we need to keep constantly in view: for it lift up our most fervent prayers, and to it make all our plans

and endeavors lead. It is our hope and belief that it will prove the fitting crown and glory of the whole movement.

Please, also, inform your people that Mr. Mills desires, and urgently requests, that they do not attend the meetings in other districts than their own until we consolidate our united forces in Music Hall. The reason for this, you will readily see, is the limited size of our churches, and to keep the space reserved so that the people within the district where the work is going on may personally attend the services, and reap from them the greatest measure of blessing.

Will you please make such use of these suggestions and requests as your judgment will approve?

THE EXECUTIVE COMMITTEE,
J. W. SIMPSON, *Chairman*.

On Thursday, January 21, 1892, at 2 P. M., Mr. Mills and Mr. Greenwood arrived in the city, and at 3 P. M. they held a conference, first with the Executive Committee, and then with the pastors and ministers of the city, in the Central Congregational Church on Vine street.

The long period of preparation and anticipation was now ended, and on Thursday evening, January 21, 1892, at 7:30, in the First Presbyterian Church on Walnut Hills, Mr. Greenwood announced to the assembled multitudes, the first prophetic hymn, "There Shall be Showers of Blessings;" a few minutes later Dr. McKibbin and Rev. W. E. Loucks led in the first earnest prayers; Dr. Simpson uttered the first words of introduction, and at eight o'clock Mr. Mills began his first sermon on the text, "They first gave their own selves unto the Lord," and the great revival services in Cincinnati were fully inaugurated.

THE STORY OF THE REVIVAL.

In the following pages we have endeavored, at the joint request of the Executive Committee and the Standard Publishing Company, to preserve in permanent form such a record of this wonderful revival movement as will be of interest to the noble band of ministers of Christ who, in the spirit of earnest prayer and consecration, first inaugurated it nearly one year and a half ago; to all their associates in the ministry and the laity, who have labored so faithfully for its success; to the three score and twelve churches which have been identified with it, and have contributed to its support; to the unnumbered multitudes who have attended the meetings; and especially to the thousands of men and women who at these services have been led to give their hearts to the Saviour, and to enter upon a Christian life. We can not hope to have met every wish, or to have avoided all mistakes. The preparation of this Memorial Volume was not thought of until the series of meetings had been nearly half finished. It has been accomplished under the greatest pressure.

The considerate reader will appreciate the peculiar difficulties of the work laid upon the editor and his assistant, in compiling and editing in about three weeks' time the entire contents of this volume—especially that department beginning with page 101, assigned to the assistant editor, Dr. Charles B. Morrell, containing the account of the great union meetings in the districts and in Music Hall, continuing nearly seven weeks—when it is remembered that a full report of these meetings would embrace the history of not less than 102 preaching services (including 102 full ser-

mons), nearly as many after-meetings, thirty noon-day prayer-meetings, twelve or more ladies' prayer-meetings, and four Sabbath-school conferences, besides at least twenty other union preaching services held by ministers of the city in the midst of groups of churches, arranged by Mr. Mills; or not less than 176 distinct services (not counting the after-meetings at all), each of which would fill fifteen pages of this book, making, in all, 2,640 pages; and that this vast amount of 2,640 pages of material, all of it interesting, had to be condensed into *two hundred* pages.

The effort has been honestly and earnestly made, however, to omit no essential feature of the work, but to touch more or less fully upon all its characteristics, and its different points of interest, such as the sermons of both Mr. Mills and Dr. Chapman (both of whom were consulted personally in regard to this), the singing of Mr. Greenwood, Mr. Stebbins and the choirs, the morning, the afternoon, and the evening services, the special meetings for "Young People," for "Men Only," for "Mothers," etc., the ministers' conference, the Sabbath-school conferences, the mid-week Sabbaths, the after-meetings, the inquiry meetings, the ladies' prayer-meeting, the great noon-day prayer-meetings, etc., besides giving an insight into the history and work of the Executive Committee, the Finance, Advertising, Canvassing, Music, Ushers, and Devotional Committees, the places of meetings, the size and character of the audiences, the methods adopted, the work of the reporters and newspapers, and all that pertained to the successful carrying forward of the great movement from the beginning to the end. It would be especially pleasant, if the limits of space

permitted, to dwell upon the efficiency and faithfulness of the grand choir of nearly one thousand voices, enrolled under the direction of Mr. C. A. Sanders, vice-chairman, and acting chairman of the Committee on Music, (whose names, carefully arranged by Mr. A. W. Macbriar, of Avondale, the choir secretary, will be found elsewhere), and of the organist, Miss Rebecca R Snyder, of Walnut Hills, and Mr. Charles A. Austin, of Avondale, assistant organist, who presided at the great organ in Music Hall; and the perfectly drilled army of nearly two hundred ushers (whose names will also be found in the "Manual"), under the masterly leadership of the grand chief usher, Mr. C. A. Sanders, of Walnut Hills, and his chief ushers, Mr. J. L. Korn, Mr. T. M. Worcester, Mr. A. M. Worcester, and Mr. E. E Shipley. To these two great organizations of Christian men and women (the choir and ushers) too much praise can not be given. Another, whose name will always be associated with one of the most important and peculiar features of the movement, and whose rare qualifications for systematic work made it possible to ascertain at a glance, at any moment, the direct results, and to trace the effects of the services to every church in the city, was Mr. William Mendenhall, who had entire charge, for Mr. Mills, of the receiving and recording of the "Inquirers' Cards," used in the after-meetings. Mr. Mendenhall's official report will be found in full elsewhere in this book.

WHO CAN TELL IT?

The history of the great revival can never be fully written. It is not ended yet. It will never end. Its

influence will be felt to the remotest corners of the land, and will last through all eternity. As Mr. Joseph D. Lowden, of Elizabeth, N. J., writes in the introduction to "The Story of the Revival" in that city, so may we write of it in this city:

"Who can tell it? Who can measure the love of God, or comprehend in all its fullness the power of the Almighty?"

"The scenes and incidents which in the past few weeks stirred the city, like unto the commotion in Jericho, when blind Bartimeus cried out to know its meaning, and was made to see by Jesus of Nazareth, who was 'passing by,' had clouds of witnesses, and it is a marvelous story they can tell—but yet how imperfectly! Even those whose spiritual blindness was taken away, and who have visions brighter and experiences new, tell only a part of the wondrous story. . . . How can the pen . . . tell the emotions of the penitent, or the joys of the saved?"

"The story will never be completed, for the revival will bear fruit in eternity. For who can prophesy the results? Who can give the weight of influence yet to be borne by this community and vicinity? Who can tell what will be the result, as the transformed characters and the strengthened Christians come in touch with those who had no interest in these scenes?"

RESULTS.

There is no doubt that Cincinnati has been profoundly impressed. The "great and wicked city" has been stirred from its center to its most distant suburb. Thousands of Christians have been quickened into new life; thousands of others have been converted to Christ.

The largest churches in the city have been crowded with the multitudes. Music Hall has been packed in every corner, and thousands turned away. No one who witnessed it will ever forget the sight, when within the doors of this magnificent edifice nearly eight thousand people pressed into the seats and aisles and platform and doorways and corridors, and when, before the evangelist had announced his text, at least six thousand others had failed to obtain entrance, and had reluctantly gone home. No one who saw it will ever forget the strange scenes of the remarkable "Mid-week Sabbath," when Cincinnati, a city noted for her Sabbath desecration, for her Sunday saloons, and Sunday theaters, and open Sunday stores, closed her places of business by thousands, from her great wholesale and retail houses and factories, down to the smallest shops and offices, in the midst of the busy week, at the request of the churches, and out of respect for the great religious movement in the city, and sent her employèes in multitudes to hear the gospel preached.

But more wonderful than the power of the gifted preacher, more wonderful than the persuasive voice of the sweet singer, more wonderful than the mighty throng that pressed to hear the messages of salvation, more wonderful than the sights and scenes of the memorable "Mid-week Sabbath," was the manifest presence of God, the wondrous power of the Holy Ghost, as he moved upon the hearts and consciences of men, and brought them by hundreds in penitence and faith to the feet of Christ, to begin a new and better life.

The real unity of the Church of Christ has been gloriously demonstrated before the world; there has

been no abolition of creeds, but on the contrary the great fundamental doctrines of sin and of grace which all branches of the church hold in common, the doctrines of human depravity, of the guilt and power of sin, of the atonement of Christ, of the Holy Ghost, of repentance and faith and new obedience, of future punishment and future glory, and the ethical teachings of the gospel, have been grandly emphasized; the Bible has been exalted as the divinely inspired, infallible revelation from God to men; Christ has been lifted up, and sinners have been pointed to him as the only Saviour; the churches have been brought into line for united effort for the salvation of men, and for the overthrow of Satan's kingdom; the religion of Jesus Christ has become a *living reality*, as never before, to tens of thousands of people in the city, and the Lord is adding daily to his church "those that are being saved."

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them.

"THE LORD HATH DONE GREAT THINGS FOR US; WHERE-OF WE ARE GLAD."—Psalm cxxvi. 1-3.

THE EXECUTIVE COMMITTEE.

MEMBERSHIP OF THE EXECUTIVE COMMITTEE.

President: Rev. J. W. SIMPSON, D. D.

Vice-Chairman: Rev. J. Z. TYLER, D. D.

Secretary: Rev. E. S. LEWIS, D. D.

Rev. J. M. ANDERSON.

Rev. E. K. BELL, D. D.

Rev. W. A. COOPER.

Rev. H. M. CURTIS.

Rev. J. J. FRANCIS, D. D.

Rev. H. W. GILCHRIST.

Rev. W. D. HOLT.

Rev. G. K. MORRIS, D. D.

Rev. J. PEARSON, D. D.

Rev. A. RITCHIE, D. D.

Rev. W. A. ROBINSON, D. D.

Rev. H. J. STEWARD, D. D.

Rev. W. H. WARREN.

GEORGE T. HOWSER.

ADVISORY MEMBERS.

Rev. G. W. LASHER, D. D.

Rev. D. H. MOORE, D. D.

Rev. R. S. RUST, LL. D.

RUSSELL ERRETT.

Rev. F. C. MONFORT, D. D.

Bishop J. M. WALDEN, LL. D.

Rev. E. D. MORRIS, D. D. LL. D.

STENOGRAPHER AND TYPE-WRITER.

GEORGE ELMER MALSBARLY.

Office of Committee in Y. M. C. A. Building.

In the general plan proposed by Mr. Mills for the conduct of union services in which any number of churches are to coöperate, the "EXECUTIVE COMMITTEE" naturally occupies the place of first importance, all other committees being appointed by it, and subject to its control and supervision. Ordinarily its mem-

bers are selected by a conference made up of the representatives of all the churches agreeing to participate in the movement. In his little book of "Suggestions to Committees," Mr. Mills indicates the method* of procedure.

In the case of the great Cincinnati movement, however, the entire movement having developed gradually in connection with the "Evangelical Alliance" of the city, the organization had its origin in a different way, and the "Executive Committee" came into existence as the *child of the Alliance*. The history of the various steps leading up to its appointment is given in the introductory chapter of this book.

Its existence as a committee may be said to date from February 16, 1891, although it did not begin to act as an independent organization, distinct from the Alliance, until several months later.

At the meeting of "The Alliance," in Wiley Hall, February 16, 1891, Dr. Keen presented a report of "the Committee on Future Revival Work," which was adopted, and the last resolution of which was as follows: "That as early as practicable an evangelist of accredited power and usefulness be secured to spend several months in our city and vicinity, taking the leadership of the work." The minutes further state that "on motion, the carrying out of these resolutions was referred to the Executive Committee of the Alliance, to which were added Dr. Keen, Rev. Johnston Myers, and Rev. W. H. Warren."

The names of the committee as thus originally constituted are given on page 9.

*See page 11.

This Special Committee met at once on the day of its appointment, and adopted the following resolution :

Resolved, That the chairman, Dr. Simpson, be appointed to correspond with Rev. B. Fay Mills, and, if possible, secure his services for three months, commencing October 1, to conduct union revival services in this city, under the auspices of the Evangelical Alliance.

It will be seen that owing to removals, resignations, and changes, the *personnel* of this committee has changed to some extent, although nine of the original fifteen members are still members of the "Mills Executive Committee," and all others (except Dr. Keen, removed from the city) have been most actively engaged in the work.

That this committee did not at this time act independently, we learn from the fact that several weeks later the Alliance directed its Executive Committee "to ascertain what churches are willing to unite in the movement, and agree to the requirements in the case," and the printed circular letter of inquiry *sent to the churches, under date of March 20, 1891, is in the name of "The Evangelical Alliance of Cincinnati."

During the Spring and Summer of 1891, a large amount of work was done in the way of perfecting plans. The chairman, Dr. Simpson, visited Mr. Mills in Cleveland, in April; in May, Mr. Mills visited the city in person, and the committee came to act more and more upon its own responsibility. The first time in which the name of the committee is used directly in connection with the Mills movement is under date of September 28, 1891, in the minutes of the Evangelical Alliance, where the record reads :

* See letter on page 15.

The following action was taken: (1) A number of churches were added to the roll of those desiring to aid in the proposed work of Brother Mills. (2) Dr. Simpson was appointed chairman of the General Mills Committee; in place of Dr. Keen, who has removed from our city. Dr. E. S. Lewis was added to the committee. It was moved that this committee appoint, as soon as possible, a Finance Committee to secure pledges of the funds needed for the proposed work. To the same committee was referred the selection of special committees for the different districts into which the city has been divided, viz: (1) Walnut Hills; (2) Mt. Auburn; (3) Covington; (4) Cincinnati, east of Elm street; Cincinnati, west of Elm street.

This minute is very significant as indicating the definite work already done, and also as showing that the committee had now reached a point which brought it fully into line with the clearly defined plans of Mr. Mills for carrying on the work. The preliminary steps had all been taken, and much even of the distinctive work of an executive committee had been done, and henceforth the committee entered upon an *independent existence* under the name of "THE MILLS MEETINGS EXECUTIVE COMMITTEE," assuming full control of the entire movement in all its details, having its own officers, holding its own meetings, keeping its own minutes, etc. The city had already, in consultation with Mr. Mills, been permanently districted, and the time for the careful and systematic planning of the work had come.

The first regular "minutes" of the committee, as a distinct and independent organization, are dated "Monday, 10 A. M., October 5th, 1891." The records of this meeting contain so many points of historic importance in regard to the work of the committee that we give them almost in full.

CINCINNATI, OHIO, October 5, 1891, 10 A. M.

The Permanent Committee of the Evangelical Alliance, on organization for the Mills' meetings, met in the office of Dr. Ritchie, 176 Elm street, at the call of the chairman, Dr. J. W. Simpson, with Dr. J. J. Francis as secretary. Members present: J. W. Simpson, D. D., A. Ritchie, D. D., J. J. Francis, D. D., Rev. H. M. Curtis, G. K. Morris, D. D., J. Z. Tyler, D. D., Rev. W. D. Holt, Rev. J. M. Anderson, Rev. H. W. Gilchrist, J. I. Blackburn, D. D., E. K. Bell, D. D.

The meeting was opened with prayer by Dr. G. K. Morris. Dr. Tyler was elected vice-chairman; Dr. E. S. Lewis was elected permanent secretary.

Dr. Ritchie, secretary of the Alliance, reported that at its meeting last Monday the Alliance had instructed this committee to appoint a Finance Committee to secure pledges of the funds needed for the proposed work.

Dr. Simpson read several important communications from Rev. B. Fay Mills, in reference to securing the assistance of Rev. J. Wilbur Chapman, D. D., pastor of Bethany Presbyterian Church, Philadelphia, in the meetings next Winter, and a possible change of date of the beginning of the meeting. It was unanimously resolved that the committee express to Mr. Mills their hearty approval of his suggestions as to Dr. Chapman.

Dr. Simpson was appointed a committee to confer with the Apollo Club as to dates of engagement of Music Hall.

The following were appointed chairmen pro tem of the district committees, and were requested to call these committees together, and send to this Executive Committee on next Monday their suggestions as to the Finance Committee, viz.:

First District.—J. W. Simpson, D. D. Second District.—Rev. H. M. Curtis. Third District.—J. I. Blackburn, D. D. Fourth District.—Rev. W. D. Holt. Fifth District.—G. K. Morris, D. D., and Rev. J. M. Anderson.

Dr. Lewis, secretary of the committee, was appointed to coöperate with the representatives of the press in furnishing

information, etc. Rev. H. W. Gilchrist was appointed to confer with the newspapers as to securing reporters for these meetings. The committee then adjourned to meet next Monday at 9:30 A. M., in this office.

SUBSEQUENT WORK OF THE COMMITTEE.

From this time onward for sixteen weeks (until the union services began, January 21), the Executive Committee met regularly every week, often continuing in session from two to three hours at a time, and occasionally holding a special meeting. The minutes contain the full records of *eighteen meetings* of the committee, prior to the coming of Mr. Mills.

In these long and earnest conferences the entire work in all its multitudinous details was planned and systematized. Not a feature of the complicated organization was overlooked or slighted. Each district was thoroughly organized, and brought into touch with this Executive Committee. The large West District, for the sake of more thorough work, again divided itself into five sub-districts, viz.: Price Hill, Cumminsville, Camp Washington, and North and South Sections. Each of the six central committees, and of the thirty district committees was set to work, along its special line of duty. The Executive Committee was in constant communication with Mr. Mills, and every forward step was taken under his direction and subject to his approval.

It is impossible to particularize to any great extent in writing of the work of this committee during these busy months of preparation. A few points may be mentioned.

At each meeting reports were received from the different district organizations, and from committees.

The time originally arranged for the meetings to commence was December 31, 1891. On October 14, a communication was received from Mr. Mills, requesting the postponement of the meetings until January 21, 1892, so as to bring the beginning of the Music Hall meetings to March 9. This was agreed to, and a committee, consisting of Rev. H. W. Gilchrist, Dr. Simpson, and Rev. W. D. Holt, was appointed to secure Music Hall for the desired dates (March 9 to 22).

The following Monday, October 19, Mr. Mills notified the committee that Dr. Chapman would assist him for three weeks, and that during this time meetings would be held simultaneously in two districts, conducted by Mr. Mills and Dr. Chapman alternately, and suggesting the following programme of dates, which was adopted as the final arrangement, viz. :

1. Walnut Hills.—Mr. Mills (only), January 21 to 31.
2. Mt. Auburn and Covington.—Mr. Mills and Dr. Chapman, February 1 to 10.
3. East and West Districts.—Mr. Mills and Dr. Chapman, February 11 to 21.
4. Music Hall.—Mr. Mills (only), February 22 to March 7.

President Simpson announced that Music Hall had been secured for the period from February 22 to March 7, afternoons and evenings, except Saturdays.

On Monday, October 26, a joint meeting of the Executive Committee, the Finance Committee, and the presidents and secretaries of the districts, was held in Parlor A of the Burnet House.

Soon after the permanent organization of the committee, through the courtesy of the officers of the

Young Men's Christian Association and its general secretary, Mr. Geo. T. Howser, a large room in the new Y. M. C. A. building was secured as a permanent office and headquarters of the committee, where its meetings were afterwards held.

EXTRACTS FROM THE MINUTES.

Occasional brief extracts from the records of the committee will give some idea of the variety of points touched upon in its meetings.

November 2, 1891.—As indicative of the rapidly growing interest, the minutes contain the following record: "Dr. Francis reported, for the district secretary, Rev. D. McKinney, from the West District, that there were thirty-six churches in that district notified, twenty-six of which have thus far decided to join the movement, and nineteen of which were represented in person, by their pastors, at the district meeting at St. Paul M. E. Church this morning."

November 16, 1891.—As showing the spirit of unity among the churches, the minutes state: "Rev. W. H. Warren reported that the churches of the East District (of all denominations) will unite in a thanksgiving service in the Central Congregational Church, Dr. E. K. Bell, of the First English Lutheran Church, to preach the sermon."

November 23, 1891.—"On motion of Rev. W. D. Holt, it was resolved to hold a *mass meeting of Christian workers, etc."

At the same meeting: "On motion of Rev. H. M. Curtis, the secretaries of the districts were requested to notify the pastors of all the districts to meet Mr.

* See pages 19 and 24.

Mills and Mr. Greenwood, on Friday of this week, November 27th, at 8:30 A. M., at the Grand Hotel, for a conference."

November 30, 1891.—"On motion of Rev. D. McKinney, the secretary was requested to draft a circular letter of inquiry, concerning the financial coöperation of the various churches, to print the same and distribute to the district secretaries, to be sent by them to the pastors, filled out, and returned for transmission to Mr. Archer Brown, chairman of the Financial Committee."

The same date: "On motion of Dr. G. K. Morris, the district secretaries were requested to address an announcement and appeal to superintendents of Young People's Societies, and to the sisters of the churches to organize for assisting in the work." The same date: "Dr. Bell moved that the chairman be requested to prepare a * circular letter to the churches, etc."

The same date: "Rev. W. H. Warren moved that all the pastors be requested to preach upon the contemplated work on the last Sabbath morning of the year."

December 7, 1891.—"On motion of Dr. Tyler, at the request of Mr. Mills, a 'Manual' of the organization, was ordered printed." (This Manual is given in full at the end of this Memorial Volume).

The same date: "The chairman and secretary were appointed a committee to arrange for a public meeting in the Y. M. C. A. Hall, on the evening of December 17, to be addressed by Rev. A. E. Thompson, D. D., of Cleveland." This interesting meeting was held at the time appointed. The same date: "On motion of Rev. W. H. Warren, the district officers were re-

* See letter on page 19.

requested to furnish Mr. Mills the data he desires, as to location, seating capacity, etc., of the churches in each district."

December 14, 1891.—"On motion of Dr. Francis, Mr. George T. Howser was elected chairman of the Central Canvassing Committee, in place of Dr. Pearson, resigned."

The same date: "Dr. Tyler was elected chairman of the Central Committee on Ushers; Mr. C. A. Sanders, chairman of the Central Committee on Music; (Mr. Sanders afterward resigned, and Mr. Frank Joyce was elected); Dr. Bell, chairman of the Central Committee on Printing and Advertising; and Dr. McKibbin chairman of the Central Devotional Committee."

December 21, 1891.—"On motion of Rev. W. H. Warren, the secretary was authorized to employ a stenographer and typewriter for the committee." Mr. George E. Malsbary was secured, and served faithfully during the entire winter.

December 29.—"Upon the recommendation of a special committee consisting of Dr. Pearson, Rev. W. H. Warren and Dr. Bell, the following ministers were elected advisory members of the Executive Committee, viz.: Drs. G. W. Lasher, D. H. Moore, R. S. Rust, F. C. Monfort, E. D. Morris, and Bishop Walden."

The same date: "On motion of Dr. Pearson, a vote of thanks was tendered the agent of the Remington Type-writer Company, for the use of a Remington type-writer for the committee, free of charge."

January 12, 1892.—"Dr. Simpson reported, from the Special Committee on Hotel Accommodations, that rooms had been secured for Mr. Mills and Mr. Greenwood at the Gibson House."

The same date: "A communication from Mr. Mills was read, stating that he had secured Mr. Geo. C. Stebins, the singer, to assist Dr. Chapman, during the three weeks of his work." "Dr. Pearson moved that a meeting of all the pastors of coöperating churches, and such laymen as the pastors may invite, be held next Tuesday evening, January 19. Dr. Monfort moved that the secretary invite the official representatives of pastorless churches to be present. Bishop Walden moved that we request the use of the Second Presbyterian Church lecture-room for this Tuesday evening meeting." "The Devotional Committee recommended that an-all day union prayer meeting be held next Wednesday, January 20, in one church in each district, from 9 to 11:30 and from 1:30 to 4."

January 19, 1892.—"On motion of Rev. H. W. Gilchrist, a vote of thanks was tendered the *Times-Star*, and its representative, Mr. J. C. Hagar in particular, for their cordial coöperation with us in this movement."

"Dr. Simpson presented a final address to the pastors, which was ordered printed and sent to the pastors." *

WELCOME TO MR. MILLS AND MR. GREENWOOD.

The preparatory work of the Executive Committee was now finished, and at three o'clock Thursday afternoon the committee met in the pastor's study of the Central Congregational Church, to welcome Mr. Mills and Mr. Greenwood, and spent half an hour in a pleasant informal conference.

* See page 25.

MEETINGS AFTER JANUARY 21, 1892.

During the progress of the meetings in the city, several meetings of the Executive Committee were held at the call of the chairman, for special purposes.

Monday, February 8, 1892, the Executive Committee met in the First Presbyterian Church, at which the chairman suggested the advisability of publishing a "MEMORIAL VOLUME," as a permanent record of the present great religious movement in the city. The proposition was approved, and an Editorial Committee, consisting of Drs. Francis, Simpson and Tyler, was appointed to consider the entire subject of the printing and publication of such book, and report day after to-morrow.

Wednesday, February 10, 1892, the Executive Committee met in the pastor's study of the First Presbyterian church. The Special Committee on the Memorial Volume reported, presenting a proposition for the publishing of the book from "The Standard Publishing Company," East Ninth street. This proposition was, in brief, that if the Executive Committee would elect an editor-in-chief, to have the charge of compiling and editing the proposed book, the Standard Publishing Company would undertake the entire work of its publication and sale, and secure for the editor, as a capable assistant, Charles B. Morrell, M. D., to aid in the work.

This proposition was accepted by the committee, and the editor of this volume was unanimously elected, and Dr. Charles B. Morrell approved as his assistant. At the request of the editor, the committee was continued as an Editorial Committee.

Wednesday, February 17, 1892, the Executive Committee met in the pastor's study of the First Presbyterian Church. The chairman, Dr. Simpson, after prayer, presented, at the request of Mr. Mills, the important matter of the day to be observed as a "Mid-week Sabbath," on which special services should be held in Music Hall, and the places of business in the city be closed, (1) in deference to the great religious movement now in progress, and (2) in order to afford business men and their employes an opportunity to attend the services. Mr. Mills suggested Wednesday, March 2, as the day, and also suggested the appointment of a special committee to have charge of the whole matter. After a full conference the following members were elected to constitute this "Mid-week Sabbath Committee," viz: Drs. Simpson, Lewis, Tyler, and Francis. A brief statement of the work of this committee will be found elsewhere.

About a week before the close of the Music Hall meetings, the Executive Committee, and the pastors generally, met in the First Presbyterian Church, at the call of the chairman, Dr. Simpson, who submitted the suggestion of a social gathering and lunch, to be held before Mr. Mills and Mr. Greenwood should leave, to which all the ministers, and also as many laymen as would come, should be invited. The suggestion was heartily approved, and a Committee of Arrangements was appointed, consisting of Dr. Wm. McKibbin, Rev. E. A. Ince, and Dr. J. Z. Tyler. This banquet, reported elsewhere, was held at the Gibson House, Saturday evening, March 5, and was a delightful affair.

“WE, BEING MANY, ARE ONE BODY IN CHRIST.”

It may be of interest to state the denominational connections of the members of the Executive Committee. Of the seventeen members, as given in the Manual, there were —

Six Presbyterians. — Messrs. Anderson, Curtis, Francis, Gilchrist, Ritchie, and Steward.

Five Methodists. — Messrs. Lewis, Cooper, Morris, Pearson, and Robinson.

Three Congregationalists. — Messrs. Simpson, Warren, and Howser.

One Baptist. — Mr. Holt.

One Lutheran. — Dr. Bell.

One Christian. — Dr. Tyler.

And of the Advisory Members :

Three Methodists. — Drs. Moore, Rust, and Bishop Walden.

Two Presbyterians. — Drs. Monfort and Morris.

One Baptist. — Dr. Lasher.

One Christian. — Mr. Errett.

In all the work and conferences of the committee, however, all denominational differences were forgotten, and no band of Christian brothers ever worked together week after week, and month after month, in closer unity or more perfect harmony than did the members of the “MILLS MEETINGS EXECUTIVE COMMITTEE OF CINCINNATI.”

THE SIX OTHER COMMITTEES.

It is difficult to present satisfactorily the constitution and methods of the committees in charge of the six great departments of the work, because of the complex nature of the organization. The plan of Mr. Mills, which was followed here with some necessary variations, embraces six general departments :

1. Finance ; 2. Advertising ; 3. Canvassing ; 4. Music ; 5. Ushers ; 6. Devotional.

In the Cincinnati and Covington movement, however, the field was divided into five distinct districts, in each of which services were held, before the general meetings in Music Hall began. Each of these five districts had its separate and perfect organization, with its chairman and secretary, and six independent committees, carrying on its work irrespective of the other districts, and subject only to the General Executive Committee. Then, in addition to these district organizations, there were six central committees for the final work in Music Hall. These were made up, for the most part, of the chairmen of the district committees. Thus there were really six distinct committees on finance, six on advertising, etc., making thirty-six committees in all. The only variations from this plan were (1) that the Finance Committee of the five districts acted throughout as one committee, and (2) that during the meetings in the heart of the city the fourth and fifth districts and their committees were consolidated, for more effective work. In the Manual

at the end of this book will be found all the details of this complex organization. It will not be necessary to repeat them in the following mention of the respective committees. We will endeavor to state briefly the scope and methods of each committee. There was a great amount of genuine hard work done by each, and it was done thoroughly.

I. THE COMMITTEE ON FINANCE.

OFFICERS OF THE COMMITTEE.

ARCHER BROWN, Chairman;	<i>Mt. Auburn District.</i> —Mat-
United Bank Building.	thew Addy, Archer Brown.
J. E. Q. MADDOX, Secretary;	<i>Covington District.</i> —C. S.
73 Smith Building.	Furber, W. B. Carpenter.
LOUIS MANSS, Treasurer; 101	<i>East District.</i> —Henry W.
West Pearl street.	Sage, Louis Manss.
<i>Walnut Hills District.</i> —Geo.	<i>West District.</i> —Thomas Gib-
Peck, J. E. Q. Maddox.	son, Robert T. Morris.

This committee was made up, as already stated of the Finance Committees, of two business men from each of the five districts. It was the only one of the committees, except the Executive Committee, which acted as one committee throughout, for all the districts. The following are the suggestions of Mr. Mills to this committee, as given in his "Suggestions to Committees."

TO THE COMMITTEE ON FINANCE.

You are expected to receive and pay the bills presented by the other committees. Each committee determines the amount to be expended by itself. Arrange for your local incidental expenses—first, by private subscriptions before the meetings commence; or, second, by assessment on the



ARCHER BROWN,
Chairman Finance Committee.



HENRY W. SAGE,
Vice-Chairman Finance Committee.



J. E. Q. MADDOX,
Secretary Finance Committee.



LOUIS MANSS,
Treasurer Finance Committee.

churches concerned, in proportion to size and financial strength; or, third, by collections at the union meetings on Sunday.

These plans are desirable in the order specified. This fund will pay all expenses of the various committees, and if you wish to include the traveling expenses and hotel bills of my musical associate and myself, I have no objection. Besides this, you must gather no money by subscription or collection for us, as we can consent to receive no salary, except such free-will offerings as individuals desire to make to the Lord for our services. You can have a clear understanding with the people about this before the beginning, and make such announcements of it as may please you during the last days of the meetings.

If you desire to consult me further upon this matter I can tell you concerning the most delicate plans that have been devised in other places; but we desire to be very careful, lest the work should suffer in any way, from the manner of collecting money for our support.

The plan adopted for Cincinnati was the second of the three mentioned by Mr. Mills. The committee, in consultation with him, early determined upon three points: (1) that no collections for expenses should be taken up in any of the meetings; (2) that the amount of estimated expenses should be apportioned among the coöperating churches, as equitably as possible; (3) that the amount necessary for expenses should be estimated at five thousand dollars. Requests based upon this estimate were sent to the churches, varying from twenty-five dollars to three hundred dollars each, and met with a ready response. The committee had entire charge of all financial matters, in all the districts, and it need not be said that the work of these ten Christian gentlemen was well done. It should be clearly understood that this money was used solely for

the expenses of the meetings, chiefly the immense amount of printing and advertising, and the rent of Music Hall, not one penny of it going to Mr. Mills, or to any of the evangelists, except a moderate salary to Mr. Stebbins, and the hotel bills of the others. Even the latter was voluntary on the part of the committee. Mr. Mills positively declines to receive any salary, or to allow any collections for him, taking only such free-will offerings as may be given him by individuals, the amount of which is never known to any one except himself.

The movement in Cincinnati owes much to the interest and efficiency of its Finance Committee.

II. THE COMMITTEE ON ADVERTISING.

GENERAL COMMITTEE.

DR. E. K. BELL, Chairman; East District.

Rev. D. MCKINNEY, West District. Mr. H. P. MANN, Mt. Auburn District.

Rev. C. J. TANNAR, Walnut Hills District. Rev. W. H. NEEL, Covington District.

This committee is made up of the chairmen of all the *district* advertising committees. This is the case with all the other committees following. Each district committee attended to the work in its district during the progress of the meeting in that district; then this Central Committee attended to the Music Hall meetings. The scope of its work will be seen in Mr. Mills' *Suggestions to Committees*.

TO THE COMMITTEE ON ADVERTISING.

I. Do not state anywhere how long the meetings will continue. No one knows.

II. Make announcements for only a few days at a time; never more than one week.

III. Advertising is not only to convey information, but to make people realize the importance of this movement.

IV. Do not confine your efforts to what is suggested below. Think of other ways to do your work effectively, and by all proper methods try to stimulate expectancy and interest.

V. Enlist editors and reporters of all your newspapers. Furnish them matter to awaken public attention for two or three months previous to the commencement of the meetings.

See that reporters attend all the services, if possible. If not, get the papers to print what you furnish, and see that complete reports are printed in every issue, even if you have to write them or hire a man to do it for you.

Furnish complete notices for every day, including Sunday, to all the principal papers. This does not mean to Sunday papers.

VI. Have articles written for all principal denominational and undenominational papers which have a fair circulation in your community. See that this is thoroughly done, as it will go far toward awakening your church members to the importance of the effort. Keep this up by seeing that reports are furnished them as the meetings progress. *Send Sunday notices to all pastors whose people might possibly be benefited, both in and out of the combination.*

VII. BULLETINS.—This includes all kinds of posters, placards, bulletins, etc., which your ingenuity can devise, and your judgment commend.

The horse-cars furnish a valuable medium when you can secure their use, both inside and out.

Bulletin boards, $3\frac{1}{2} \times 4\frac{1}{2}$ feet, to be placed in front of all churches, and on all prominent corners, should *never* be omitted. The best shape is like this, Δ , with bills on both sides. Change the notices on them daily, or as often as any change is to be made in the services. This is very inexpen-

sive, and is one of the most valuable methods. Placards in stores, factories, hotels, etc., and posters for bill boards and the surrounding towns and country, are also advisable. Do not try to put too much on any poster or placard, and make them all different. People can get details from other sources. Your work is to attract attention so that "he that runs may read."

VIII. ON TICKETS, CARDS, HAND-BILLS, &c.—Your work will be done principally after the meetings commence. Before I come, do what you think wise in the distribution of cards or hand-bills; and after my arrival, please confer with me at once about further work.

XI. Please report to me on my arrival, and daily thereafter.

These suggestions were strictly observed by the committee in Cincinnati, except, of course, as to No. I. No adequate estimate can be formed of the amount of work done by this committee. To keep seventy pastors and churches constantly informed; to print and change daily the large posters on hundreds of bulletin boards all over a great city; to keep in touch with all the newspapers; to placard the different lines of electric, cable, and horse-cars; to attend to the printing and distribution, almost every day, of tens of thousands of tickets of admission to special services, and tens of thousands of ever-varying announcement cards, was a task of vast dimensions. But it was admirably done. In the great Central District it seemed as if there had been a special inspiration in the selection of such able and wise men as Dr. Bell and Rev. Mr. McKinney for this important work; and the work in the other districts shows that the other chairmen were equally faithful. We give on the following pages a few samples of the cards and tickets used in the city by them.

REV. B. FAY MILLS, Present this Card at the Door
 The Evangelist,
 To YOUNG PEOPLE,
 ALL YOUNG PEOPLE FROM 18 TO 35 YEARS OF AGE,
 Fourth Presbyterian Church,
 Asbury Chapel,
 Pilgrim Chapel,
 United Presbyterian Church,
 The Bethel,
 First Presbyterian Church,
 McKendree Chapel,
 Columbia Congregational Church,
 Pearl Street M. E. Church,
 Sixth Presbyterian Church,
 ARE EXPECTED.
 First Presbyterian Church
 Fourth Street, Bet. Walnut & Main.
 Sunday Morning, February 14, 1892, at 11 o'clock.



ADMIT BEARER AND FRIEND.

MUSIC HALL, Sunday, February 28, 1892


Come early, in order to secure a seat.

REV. B. FAY MILLS
 WILL PREACH
 TO MEN ONLY


Song Service 7:10 P. M. DOORS OPEN AT 7. Sermon 7:15 P. M.
 Solo by Mr. Greenwood. The Choir of 700 will sing.

ALL MEN   PLEASE PRESENT
 --- THIS AT
 --- THE DOOR

ARE INVITED TO HEAR
 REV. J. W CHAPMAN & REV. B. FAY MILLS
 --- IN THE ---

St. Paul's M. E. Church,  Central Christian Church,
 Seventh and Smith Streets, 9th St., bet. Cent. Ave. & Plum,
 At 7.30 P.M. At 7.30 P. M.

SUNDAY, FEBRUARY 12, 1892.

GOOD AT EITHER SERVICE  MEN ONLY

Men living West of Cent. Ave. please attend St. Paul's M. E. Church, at 7:30.
 Men living East of Cent. Ave. please attend Central Christian Church, at 7:30.
 Messrs. Greenwood and Stebbins will sing.

THE MILLS ☙

☙ MEETINGS

PRAYER MEETING
DAILY,
1st Presbyterian Church,
Fourth Street,
between Main and Walnut,
12 TO 12:45.

Rev. B. FAY MILLS and

St. Paul's M. E. Church, 7:30 P. M.

Central Christian Church, 7:30 P. M.

Ninth Street Baptist Church, 3:30 P. M.

Rev. J. W. CHAPMAN,LADIES' PRAYER MEETING, Ninth St. Baptist Church,
2:45 to 3:25 daily.

Central Congregational Church, 10 A. M.

AT MUSIC HALL,

Commencing

.. February 22d..

COMMENCING FEB. 11.

— SINGING BY —

Messrs. Greenwood and Stebbins.

Mr. Mills Last Sermon

— : TO : —

YOUNG PEOPLE ONLY,

(to to 35 years.)

At 3:30 P. M. SUNDAY AFTERNOON, FEBRUARY 28, Singing at 3.

AT MUSIC HALL.

Doors open at 2:45 P. M.

Good till 8 o'clock.

Sunday, February 14.
AT 11 A. M.

REV. J. W. CHAPMAN, D. D.

-- TO --

YOUNG PEOPLE

10 TO 35 YEARS.

THIRD PRESBYTERIAN CHURCH,

Seventh St., bet. Baymiller and Linn.

ALL YOUNG PEOPLE FROM

Richmond St. Christian Church, Storrs Congregational Church,
Grace M. P. Church, St. John M. E. Church,
Third Presbyterian Church, McLean M. E. Church,
Price Hill Presbyterian Church, Central Presbyterian Church,
Plymouth Congregat'l Church, Price Hill M. E. Church.

- ARE EXPECTED -

Present this at the Door

Special Announcement for MONDAY.

3:30 P. M.—Mr. Mills to **MOTHERS.**

7:45 P. M.—Mr. Mills on **INFIDELITY IN HISTORY.**

Both at **MUSIC HALL.**

THE MILLS MEETINGS,

COME AND HEAR

Rev. B. Fay Mills and
Rev. J. W. Chapman,

CENTRAL CHRISTIAN CHURCH,
9th St., bet. Central Ave. & Plum.
ST. PAUL'S M. E. CHURCH,
Seventh and Smith Streets.

TO-NIGHT,

... 7:30 o'clock. ...

Singing at 7:20 by Choir of 200. Solos by Messrs. Greenwood and Stebbins.

LADIES' PRAYER MEETING,

IN CONNECTION WITH THE MILLS MEETINGS.

HELD IN THE NINTH STREET BAPTIST CHURCH,
Between Race and Vine Streets.

2:45 to 3:25 p. m.

PRAYERS AND REMARKS LIMITED TO TWO MINUTES.

FRIDAY, FEB. 12.—“Prayer for the Holy Spirit.” Lk. 11: 13.

MRS. MARY L. WELLS.

MONDAY, “ 15.—“Prayer for our Young People.” Mk. 9: 14-27.

MRS. JOHN J. JUST S.

TUESDAY, “ 16.—“Prayer for the Spirit of Willingness to Work for Christ.”

MRS. WM. H. WARREN. [Acts 9: 6.

THURSDAY, “ 18.—“Prayer for the Almost Persuaded.” Acts 26: 28.

MRS. H. B. BELMER.

FRIDAY, “ 19.—“Prayer that the Indifferent May be Awakened.”

MRS. G. R. ROBBINS. [Acts 18: 17.

TO THE LEADER.

Open and Close on the Minute: Do Not Sing More Than Two Verses at a Time. Be Brief.
Do Not Read More Than Four or Five Verses.

Special Business Ticket—Morning Service.	
<hr style="border-top: 1px dashed black;"/> ADMIT TWO TO MUSIC HALL,	
Wednesday, March 2nd.	
<hr style="border-top: 1px dashed black;"/>	
Good at Plum St. North Entrance till 10 A. M.	Doors open at 9:30.

These cards, and dozens of others like them, were distributed by thousands at the meetings and all over the city, and attracted multitudes to the services. In hundreds of business houses large, handsomely printed cards were displayed in the windows, and at the churches and on the street-corners large bulletin boards were placed.

III. COMMITTEE ON CANVASSING.

GENERAL COMMITTEE.

GEO. T. HOWSER, Chairman; Gen. Sec. Y. M. C. A.	Rev. W. E. LOUCKS, Walnut Hills District.
Rev. W. D. HOLT, East Dis- trict.	Dr. J. PEARSON, Mt. Auburn District.
Rev. G. R. ROBBINS, West District.	Dr. J. I. BLACKBURN, Cov- ington District.

The work of this committee was to organize and send out a great body of Christian men and women, selected from all the churches, to prepare the way for the coming meetings, by canvassing the entire city, and carry personally to every man and woman, in their homes and places of business, the announcements of the meetings, and earnest verbal and printed invitations to attend the services. It is probable than not less than five or six hundred persons were engaged in this



GEORGE T. HOWSER.
General Secretary of the Young Men's
Christian Association.



J. D. SHUTT.
Member of Finance Committee, Covington.



GEORGE PECK.
Member of Finance Committee, Walnut
Hills.



W. MENDENHALL.
Secretary of Statistics, and Mr. Mills
Business Agent

department of the organization. The extent and spirit of the work may be indicated by the fact that in one district alone (the West) nearly two hundred canvassers met, at the call of their chairman, week after week in the Richmond street Christian Church, and spent the evening in planning their work, and in prayer and praise, and the first order sent from this district to the printers was for *fifty thousand* printed cards of invitation.

Mr. Mills' "Suggestions" to this committee are as follows:

TO THE COMMITTEE ON CANVASSING.

Divide your region into districts, and have efficient canvassers visit every house and store and factory and office. They would better carry visiting cards, which you may have printed, leaving a space for the names to be written.

"We should be glad to see some member of your family for a few minutes. We have called to present you with a special invitation to the union religious services soon to commence in this city."

Name.....

This should be done the week before the meetings commence. I need not say that you should get efficient workers to do this.

Furnish them attractive invitations, which they are to give to the people when they call — personally if possible. When the residents do not wish to see them, they may leave the invitations without a personal interview; but when it is possible, let them try to leave a spiritual impression from the call.

Keep your committee and canvassers organized, so that they can be ready for further work, if desired.

We give below samples of the cards used in the Mt. Auburn District, and in the United Central Dis-

trict, the latter being printed on both sides, the back containing the announcement of the times and places of the services, which need not be repeated here.

Yourself and friends are hereby cordially invited to attend the union religious services now being conducted in our city by REV. B. FAY MILLS, the eminent evangelist. He will commence services in the Mt. Auburn Churches on February 2, 1892. In these services the Presbyterian, Baptist and Methodist Episcopal Churches of Avondale, Clifton and Mt. Auburn unite. The evening services will be held in the Mt. Auburn Presbyterian Church. The other meetings in the district will be announced at the evening service. JOHN PEARSON,

Chairman of Canvassing Committee.

(Place for name of canvasser).

This card brings to yourself, the household of which you are a member, and friends, a special and hearty invitation to attend the evangelistic services soon to begin under the leadership of REV. B. FAY MILLS and MR. LAWRENCE B. GREENWOOD.

It is brought to you through a special committee representing the churches interested and coöperating in the support of these meetings.

IV. THE COMMITTEE ON MUSIC.

GENERAL COMMITTEE.

FRANK M. JOYCE, Chair- man.	C. A. SANDERS, Vice-Chair- man; Walnut Hills District.
Rev. H. W. GILCHRIST, East District.	Rev. E. A. INCE, Mt. Auburn District.
Rev. A. M. DAWSON, West District.	Col. J. A. JOHNSON, Cov- ington District.

The music was a very marked feature of these great union services, and the work of the Music Committee

was, therefore, a very important factor of the great movement. To select, secure, and properly organize the hundreds of singers who constituted the large district choirs, and the wonderful Music Hall choir, was not a light undertaking. But the committees were equal to the task, and it is doubtful whether Mr. Greenwood ever found his department of the services more perfectly organized, and more efficient, than in musical Cincinnati.

In the districts the choirs ranged from one to two hundred members, while the great choir in Music Hall numbered nearly one thousand singers, and was accompanied during all the services held there by the magnificent Music Hall organ, which ranks among the few greatest organs of the world, and which was made to produce the best possible effects by the accomplished organists, Miss Snyder and Mr. Austin.

The names of all the Music Hall choir, which included all the district choirs, are given in the last pages of this book. Mr. Sanders acted as chairman, in the absence of Mr. Joyce.

The "Suggestions" of Mr. Mills to the Music Committee are as follows:

TO THE COMMITTEE ON MUSIC.

The book will be Gospel Hymns, No. 5, with the addition of standard hymns selected by me. This is a *special edition* for my exclusive use, and not for sale. These books are to be furnished to you for your use during the meeting, free, on the following conditions:

1. You are to pay all cost of transportation and replace boxes, etc., where it may be necessary.
2. You are to pay Biglow & Main twenty-four cents a copy for all books lost or stolen or mutilated while in your care.

3. You are to arrange to have Gospel Hymns, No. 5, regular edition, for sale in some convenient part of the building where the meetings are held. You are to pay all cost of transportation for these books to and from the publishers. They are to be furnished you at the lowest wholesale price per hundred, and you are to sell them in no case for less than thirty cents apiece.

The box containing books for the choir will be sent to you several weeks before the meetings commence. I think you will perceive the great liberality of this arrangement, for which you are indebted to the publishers and to Mr. Sankey.

Form a large union choir of as many good voices as are obtainable, and have them commence to practice at once, and learn all the hymns in the book. You may supply the choir with books, or let the members buy them, as you wish. Select a good leader to drill the choir, and engage a good organist to be present at all the meetings. Keep the same organist for all the services. Do not exclude singers not Christians from the choir, although the leader and organist should be earnest Christians, if possible.

After I come, my musical director will take entire charge of the choir.

It would be well to have an ironclad agreement with members of the choir to attend the evening meetings, and furnish them tickets of admission for the evenings when they will agree to surely be present.

Arrange this so as to have the choir seats full each evening, giving the preference to the best singers and those who are most faithful at rehearsals.

Report your plans to Mr. Lawrence B. Greenwood, Chelsea, Mass., and send him a plan of the front of the church, with present platform, organ, doors, and where they lead to, height and arrangement of pews and pulpit, etc., etc., all distinctly marked on them.

We give some samples of the cards used by the Music Committee in Cincinnati.

This Card will be exchanged for a Regular Chair Ticket upon presentation at the stage entrance at end of South Hall, Plum Street door, Feb. 22, 1892, at 7 P. M.

MILLS MEETINGS.

IMPORTANT.

I hereby promise to be present as a member of the Choir at *all the evening services at Music Hall*, during the continuance of the Union Meetings, unless unavoidably detained, in which case I will endeavor to provide a *capable substitute*.

NAME-----

ADDRESS-----

MILLS MEETINGS CHOIR.

Please meet Mr. Greenwood at Music Hall, Saturday Evening, February 20, 1892, at half-past seven o'clock, sharp.

C. A. SANDERS,
Cincinnati, February 15, 1892. Chairman Music Committee.

It is important to have a full Rehearsal with the Large Organ before the meetings commence. Do n't fail to be present. Also bring all friends who are willing to help the work in this way.

The music by the Choir will be an important feature in the meetings.

MILLS CHORUS TICKET.


ADMIT BEARER.

Music Hall, Feb. 22 to March 6, 1892.

CHORUS ENTRANCE:

PLUM STREET, REAR MUSIC HALL, SOUTH HALL.

No. _____	 MILLS MEETINGS 
	First (Walnut Hills) District.
	— January 21st to 31st, 1892. —
	CHOIR TICKET.
	<i>Name</i> _____
	Please present to Usher. (OVER.)

SEAT	}	CHOIR GALLERY. PLATFORM.
<u>PUNCTUALITY IMPORTANT.</u>		
Please be in your Seats Five Minutes before the hour of Service.		
(OVER.)		

V. THE COMMITTEE ON USHERS.

GENERAL COMMITTEE.

DR. J. Z. TYLER, Chairman, West District.

REV. W. H. WARREN, East District.	REV. J. J. McCABE, Mt. Auburn district.
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DR. J. W. SIMPSON, Walnut Hills District.	DR. W. A. ROBINSON, Covington District.
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To the work of this committee, whose duty it was to select a large body of men to act as ushers, Mr. Mills very properly attached a great deal of importance. The term "usher," as used by him, has an entirely different significance from that which is usually

given to it. He frequently speaks of his ushers as "assistant evangelists." Their duties include not only all that pertains to the seating and comfort of the congregation, but the distributing of the cards to those desiring to begin a Christian life, and earnest personal work among the inquirers in the after-meetings. Hence he asks that they shall be not only mature men, but the most efficient and consecrated Christian men in the churches. Very much of the success of the meetings depends upon their good judgment and efficiency.

Each usher wears a badge to distinguish him, and has assigned to him a certain number of seats in the church or hall, and for this section he is held responsible. The ushers, both of the district meetings and of Music Hall, taking them collectively, were as fine a body of men as could have been selected in the city. Each district had its perfect organization, with a chief usher, and several assistant chief ushers. The corps of ushers for Music Hall, made up of the district ushers, consisted of about one hundred and twenty-five men, with Mr. C. A. Sanders, who seemed to have especially qualified for the honorable and responsible position, as grand chief usher, and with four able chief ushers in charge of the four great divisions of the hall, viz. : Mr. J. L. Korn, auditorium ; Mr. T. M. Worcester, gallery ; Mr. A. M. Worcester, balcony ; Mr. E. E. Shipley, platform. Besides these, there were about a dozen assistants in charge of smaller sections. After the service Monday evening, February 22, the ushers had a pleasant social gathering and banquet, at Mr. J. B. Martin's, in honor of visiting brethren, who had been ushers at the Mills meetings in Elizabeth,

N. J., and Indianapolis and Terre Haute, Indiana. We give some samples of the ushers' cards, pledges, etc., used in the West District and in Music Hall, which embody in them Mr. Mills' "Suggestions" to ushers.

J. Z. TYLER, Chairman Committee on Ushers:

I will serve as Usher on the dates indicated below, if my services are required.

February. . .	Thu.	Fri.	Sat.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	Sun.
	11	12	13	14	15	16	17	18	19	20	21
Afternoon.											
Evening.											
Sunday, 11th, 11 a. m.							Sunday, 14th, 3.30 p. m.				

Remarks:

Name

Address

USHERS' CARD
FOR THE
Mills Meetings
TO BE HELD FROM
Feb. 11th to Feb. 21st.

AT 3:30 P. M. (DAILY)
IN THE
Ninth Street Baptist Church
Between Race and Vine Streets,
AND
AT 7:30 P. M. (DAILY)
IN THE
Central Christian Church
Ninth Street, bet. Central Ave. and Plum.
AND IN OTHER CHURCHES AS ANNOUNCED.

UNDER THE DIRECTION OF
Rev. B. Fay Mills
AND
Rev. J. Wilbur Chapman
ASSISTED BY
MR. LAWRENCE B. GREENWOOD
AND
MR. GEORGE C. STEBBINS,
Musical Directors.

J. Z. TYLER, Chairman of Committee,
352 West Eighth Street.
W. S. DICKINSON, Chief Usher,
Pearl and Vine Streets.

	Mr.	<i>You are expected to serve the following afternoons and evenings as Usher at the MILLS MEETINGS, as indicated on this schedule.</i>										No.
February.	Thu.	Fri.	Sat.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	Sun.	
	11	12	13	14	15	16	17	18	19	20	21	
Afternoon.												
Evening.												
Sunday 14th, 11 a. m.												
								Sunday, 14th, 3:30 p. m.				
W. S. DICKINSON, Chief Usher.												

USHER

ADMIT BEARER

South Plum Street Entrance,

MUSIC HALL,

February 22nd--March 6th.

⊗ **Worker's Ticket.** ⊗

ADMIT BEARER

TO

AUDITORIUM BY USHER'S DOOR,

AT 7:15 SHARP,

South Plum Street
Entrance,

MUSIC HALL

February 26th to March 5th, 1892.

GOOD AT
South Plum Street Entrance.

CLERGYMAN,

PLATFORM,

MUSIC HALL,

February 22nd--March 6th.

RULES AND SUGGESTIONS FOR USHERS.

1. The badge should be worn to distinguish the ushers from the audience.
2. There will be a prayer meeting in the lecture room of the church, *beginning promptly* at 6:45 each evening, and continuing for ten minutes, and each usher is earnestly requested to be in attendance.
3. Doors to the church open at 7:00, and each usher should be in his position before that time.
4. Your position in the church is indicated by your *number* upon the *plat*, and you are requested to be at this place upon the dates indicated by a cross on the date schedule.
5. The front seats should be filled first. Assign people seats where you wish, not where they might prefer.
6. Never seat any one while Mr. Greenwood or Mr. Stebins is singing, or during prayer.
7. Ushers are expected to remain until the close of the last meeting.
8. Ushers who can not be present on any date assigned to them in the schedule should notify the chief usher.
10. Ushers are requested to watch all announcements and note changes, and act accordingly.
11. All ushers not on duty are requested to be present with badges as much as possible, so as to act officially at any possible overflow meeting.

W. S. DICKINSON, *Chief Usher.*

CINCINNATI, Ohio, February 1st, 1892.

MR. _____

DEAR BROTHER:— You have been selected to serve as usher in the Mills Meetings, to be held every afternoon in the Ninth street Baptist Church, and every evening in the Central Christian Church, from Thursday evening, February 11th, to Sunday evening, February 21st. You are requested to serve also at the following special meetings to be held Sunday, February 14th, in the First Presbyterian Church, at

11 A. M. (for young people only), and in the Central Christian Church, at 3:30 P. M. (for men only).

Mr. Mills, in his instructions to our committee, says :

“Select your ablest and most consecrated full-grown men from all the churches, and get them pledged to attend all the evening services, and as many of the afternoon services as may be possible. Do not in any case select youths or boys for the position of ushers, but let us have such men as your Sunday-school superintendents and men of similar caliber. We use the ushers for such a variety of important duties that while the name remains the same, it is an entirely new office from that to which you are accustomed in your ordinary church work.”

We ask that you give this matter prayerful consideration, and that you do not allow ordinary engagements to interfere with the opportunity thus opened to aid in carrying forward the Lord's work.

Please indicate upon the inclosed blank, by a cross, (X) such times as we may have your assistance. An usher's card will then be sent you, giving definite instructions as to your duties. It is desirable that you serve not less than six evenings out of the eleven. *Let us have your reply at once.*

J. Z. TYLER, C. R. WAGNER,
P. C. CURNICK, J. M. SIMONTON,
W. C. PAYNE, *Committee on Ushers.*

A meeting of all the ushers will be called at an early date, of which you will be duly notified. J. Z. TYLER, *Chairman.*

VI. THE DEVOTIONAL COMMITTEE.

GENERAL COMMITTEE.

Dr. WILLIAM MCKIBBIN, Chairman, Walnut Hills District.
Rev. W. H. WARREN, East District. Dr. J. PEARSON, Mt. Auburn District.
Dr. G. K. MORRIS, West District. Dr. W. A. ROBINSON, Covington District.



REV. E. K. BELL, D.D.
Pastor of First English Lutheran Church.



REV. GEO. K. MORRIS, D.D.
Pastor of St. Paul M. E. Church.



REV. H. J. STEWARD, D.D.
Pastor of Westminster Presbyterian
Church.



REV. W. A. COOPER.
Pastor 11th St. M. E. Church South,
Covington.

Upon the Devotional Committee devolved the duty of arranging, in consultation with Mr. Mills, all the religious services, prayer-meetings, etc., and the grouping of churches throughout the city for special union services, the selection of ministers to preach at different points, and the announcement of topics for prayer meetings, both prior to and during the progress of the meetings held by Mr. Mills.

His "Suggestions" to this committee are as follows:

TO THE DEVOTIONAL COMMITTEE.

Arrange for two forty-minute prayer meetings daily, except Sunday. One for men, 8:30 to 9:10 or 9 to 9:40 A. M., in some centrally located hall, or store or lecture room, on the first floor if possible.

One for women, forty-five minutes before the afternoon service in the lecture room of the church where I am to preach, to close five minutes before the time for the general service. (You may put this in charge of a separate committee of ladies, selected by you, if you judge best).

Arrange your topics and leaders for a week at a time.

Select suggestive topics with great care.

Do not put as references on the card more than six verses, better only two or three.

Get your cards printed in shape convenient for the pocket and Bible.

Let one of you be at the room at least five minutes before the commencement of every meeting.

See that only those seats are used that will probably be entirely filled; and that all attendants occupy the front seats first.

Be sure that the organist and leader of the singing will be on hand two or three minutes before the opening.

If the appointed leader is not present at just the minute, announce a hymn; if he does not come by the time you

have sung two verses, let one of the committee, or a substitute selected by you, take charge of the meeting and proceed as though the leader had been originally appointed to that place.

I will send you lists of topics used in other places if you will write to me for them.

Arrange as many union preparatory evening services in various churches as may be expedient. For one week at least before I come it would be well to have at least four of these meetings. Sometimes such services have been held once or twice a week, for a month, to great advantage.

You are also to act as committee on overflow meetings, arranging for the conduct of such meetings as may be necessary in consultation with me, selecting both places and leaders, etc.

In Cincinnati the District Devotional Committees carried on a large number of union prayer meetings, for several weeks before the coming of Mr. Mills; and during the meetings in the center of the city and in Music Hall, the Central Devotional Committee arranged each Sunday a number of preaching services in different sections of the city, conducted by ministers selected by the committee. Mention is made of these services in another part of this book. The ladies' prayer meeting, held daily for several weeks in the Ninth street Baptist Church, was in charge of this committee. A sample card of this meeting is given under the head of the Advertising Committee.

METHODS AND ELEMENTS OF SUCCESS.

The general facts which are most apparent in regard to the great religious movement in Cincinnati under the leadership of Mr. Mills are (1) the hearty coöperation of seventy-three churches and their pastors, of many different denominations, * both during the period of preparation, and while the meetings were in progress; (2) the harmony in the work as between Mr. Mills and the pastors and committees; (3) the greatness of the multitudes who attended the services, filling to overflowing, not only the largest churches, but the great Music Hall, one of the most spacious halls in the country; (4) the deep solemnity and entire absence of excitement which characterized the meetings; (5) the great number of persons who signed the cards, and the greater number who rose for prayer; and (6) the fact that so many hundreds of these are already publicly confessing Christ, and uniting with the churches. These things are of interest as bearing both upon the causes and the evidences of the success of the movement. That it has been successful, in the best sense, will probably not be questioned. The churches have been revived, pastors have been encouraged, back-sliding Christians have been reclaimed, thousands of persons outside the kingdom of God have been brought to express a desire "to lead a Christian life," the attention of thousands more has been turned to the subject of religion, and a deep im-

* See page 1, 3, 5, *et seq.*

pression has been made upon the entire city. The object of this chapter is not to attempt any elaborate analysis of the movement, but simply to refer to some of the points of interest, in regard to the elements of success, the methods employed, and the more striking characteristics of the work.

UNITY AND COÖPERATION.

The first fact mentioned above, viz., the spirit of unity and coöperation among the pastors and churches, is an important fact, which is almost wholly irrespective of Mr Mills. As already stated in the opening chapter of this book,* it was manifest more than three months before the proposition to secure an evangelist was first mentioned. This spirit of unity found expression during these three months, in the memorable union prayer meetings and conferences of the Winter of 1891, which led ultimately to the Invitation of the Evangelical Alliance to Mr. Mills to come to Cincinnati, and prepared the way for the still more cordial coöperation which characterized the work from that time forward, to which Mr. Mills, as the leader, largely contributed. This, undoubtedly, must be regarded as one of the chief elements of success in the work.

The *Herald and Presbyterian* of March 2, in an editorial on "The Mills Meetings" (to which we shall refer again), says of this:

"Mr. Mills, of course, did not come to Cincinnati expecting to work unaided. . . . He had the pledge of the hearty support of nearly all the leading churches, and came *at their request*. He came rather as the general of an army; the army does the most of the fighting, but it is necessary to

* See page 5, *et seq.*

have a leader in a great union effort, and he was selected as, on the whole, the best leader."

These facts are worthy of being borne in mind not only as historically important, but because of their bearing upon the success of the movement, that Mr. Mills came in response to the invitation of the Evangelical Alliance; that the pastors of the city had been at work unitedly for more than a year prior to his coming; that numerous and strong committees of pastors and other Christian men gave their time and energies unreservedly to the laborious details of preparation; and that in the work he had behind him constantly, sustaining and supporting him at every point, with their prayers and their efforts, a mighty army of nearly one hundred ministers, seventy-three churches, large numbers of influential laymen, and twenty thousand church members, to whom he proved himself to be a wise, efficient, untiring, and beloved leader.

THE POWER OF NUMBERS.

There was also, as contributing to the grand result, the power of numbers to a high degree. Scores of churches closed their doors at certain times, and merged their congregations into one, to swell the throngs which pressed to the great union services at which the evangelist preached.

"Last Sabbath (Feb. 28) was a remarkable day. Mr. Mills preached three times: in the morning at the Bethel, in the afternoon at the Music Hall, and at night at the same place to men only. The daily papers estimated that the attendance at these services reached *twenty thousand* people." *

* Herald and Presbyter, of March 2.

This record was repeated the following Wednesday, March 2, and again on the closing Sabbath, March 6. The attendance at the first service in Music Hall, on the evening of February 22, is described elsewhere. An attempt was made on that evening, by expert counters, to count the numbers who came. The result was as follows, the service having been announced to begin at 7:45, and the doors not to be opened until 7:15: At six o'clock (one hour and three-quarters before the service began), 17 people were waiting at the door; from 6:00 to 6:15, 24 more came; from 6:15 to 6:30, 70 more; from 6:30 to 6:45, 158 more; from 6:45 to 7:00, 1,400 more; from 7:00 to 7:15, there were 4,395 more (so that when the doors were opened, at 7:15, there were 6,064 people waiting for admission); from 7:15 to 7:30, there were 4,400 more came, and from 7:30 to 7:45, about 2,000 more; making in all, 12,464 people who came, up to the minute for the service to begin. It would probably be quite safe to say (although no further attempt to count was made) that 1,600 others came after that time, making a grand total of 14,000. Music Hall can be made to seat 5,000, and the platform 1,000 more, and probably 2,000 more found standing room in the crowded aisles and around the galleries and the doors. Not more than 8,000 people, it is estimated, can be packed into Music Hall, so that not less than 6,000 must have been turned away from the doors on that evening.

The vast audiences at all the services undoubtedly, of itself, produced a deep impression upon the minds of multitudes of people, as indicated in a remark made to the writer the next day, by an old resident of the city: "I never expected to see the day in Cincinnati

when men would crowd and jostle and almost trample over each other, in their eagerness to hear the gospel preached."

ABSENCE OF EXCITEMENT.

Another marked feature of the work, the more noticeable when considered in connection with the vast size of the audiences, was the fourth mentioned above, viz., the deep solemnity and utter absence of any excitement which characterized the meetings. Mr. Mills rarely appeals to the emotional faculties, and even when he does, a silent tear is the only outward manifestation of the feelings of the listener. His sermons are addressed for the most part to the reason and the conscience, and hence the effect is to produce the most profound silence and seriousness. A writer, referring to this, says: "Many faces bore testimony to the power of the Spirit's work. There was such quiet attention that you could almost hear a pin drop during the sermon." Mr. Mills called attention to this in a most convincing way, at the great meeting for "men only" on Sabbath evening, February 28, when nearly five thousand men were present in the Music Hall, to nearly all of whom would be suggested the scenes of wild excitement which they had witnessed in this same hall, at the great political conventions which had been held there, or the thunders of applause which had rung through the spacious building during the famous musical festivals. "Some people," said Mr. Mills in the midst of his sermon, "profess to object to *revivals*, because, they say, people are laboring under undue excitement. I call you to bear witness to the absence of anything like excitement here. I do not believe that

any one of you ever saw so many thousands of men assembled together in one place for any purpose whatever, where there was less excitement than there is here to-night. There is not a trace of it." And then, pausing a moment in the silence that rested upon the vast throng, he added, "I think, if I had a clock here, and should hold it up, you could hear it tick in every part of this great hall." At the after-meetings, and inquiry meetings, where the harvests were gathered, there was, if possible, even less of the emotional element. In giving an opportunity to rise for prayer, no impassioned appeals were made. A few quiet words, a few moments of silent or audible prayer, two or three verses of a familiar hymn softly sung, and the silent rising for an instant of dozens or of scores of persons desiring an interest in Christ, brief words of testimony, generally a single sentence—this was all. Speaking of one of the immense meetings in Music Hall, a daily newspaper said: "All the standing room was taken. The silence and solemnity advertised the sacredness all felt was attached to the occasion."

CAREFULLY PLANNED WORK.

Another characteristic of the entire work was the wisdom and care with which it was systematized throughout, and the practical sense and good judgment displayed in every part of it. Nothing was done at random. This was very well stated in the article already referred to:

"The work is carefully planned; mistakes are avoided as far as possible; every effort is made to induce people to attend the meetings, but the careful preparation and management are such as would lead an irreligious man to

have confidence in the leader and the churches. Instead of working at haphazard, he sees that they are in earnest, that the methods are those of common sense men who believe what they preach, and think souls worth working for as carefully as a business man works for prosperity. Mr. Mills preaches the gospel in his own way, of course, but his way is very much like that of most other good preachers. There is nothing at all sensational. He holds the attention, he is an excellent preacher, but he depends on the gospel, properly presented, to interest and win his hearers."

THE CARD SYSTEM.

There are three features which have been conspicuous in the movement, all of which may be said to be peculiar to Mr. Mills, and are worthy of special notice.

The first of these is the "card system" which he uses, and by which he not only secures a definite expression, from those interested, of a desire to lead a Christian life, but succeeds in the exceedingly important aim of directing the inquirer to the church of his preference, and of bringing him into communication with the pastor of the church. The *Herald and Presbyterian* describes this system very clearly thus:

"He adapts himself to circumstances, and has few methods peculiar to himself—few that are not employed by others. The exception most worthy of note, which may perhaps be called his own, and which shapes his entire method, is that of obtaining signatures to cards of desire for a Christian life. After the sermon, after the usual expression by rising as a request for prayer, the ushers obtain signatures to cards, on which the signers state that they desire to lead a Christian life, and give their names and addresses (street and number), and the name of the pastor each prefers to see, or the church he attends or prefers to attend. After the service these cards are distributed to the pastors in accordance with

the preferences expressed. No one takes these cards as evidences of conversion, but they are the first step, and the pastor is expected to see these persons and labor with them as with other inquirers. They are usually found in the general inquiry meeting. Thousands of these cards have been signed by men and women. One church has already received over a hundred persons into its membership, as the result of work done among the signers. Of course, the most of the signers at the young people's meetings are Sunday-school scholars, and the signatures from children can be procured much more easily than from adults, and a smaller proportion are thoroughly in earnest. But thousands of signatures have been obtained from adults, many of them at men's meetings; and when a man signs such a card the way is opened for the pastor to visit him."

The following is a fac simile of this card which has been used in all the meetings :

<i>Cincinnati</i> ,.....1892.	
<i>I desire henceforth to lead a Christian life.</i>	
<i>Name</i>	
<i>Residence</i>	
<i>Church or</i> <input type="checkbox"/>
<i>Pastor preferred</i> <input type="checkbox"/>

These cards after each service were all put into the hands of Mr. William Mendenhall,* who had sole

*See page 29.



REV. W. H. WARREN.
Pastor of Central Congregational Church.



REV. HUGH W. GILCHRIST.
Pastor of First Presbyterian Church.



REV. H. M. CURTIS.
Pastor of Mt. Auburn Presbyterian Church



REV. J. M. ANDERSON.
Pastor of North Presbyterian Church.

charge of them for Mr. Mills, and by whom they were at once recorded in a book, and the next day distributed to the pastors of the respective churches. The total number of cards signed up to the close of the last service, March 6th, was about eight thousand. Mr. Mendenhall's official report will be found near the end of this book. Those cards which contained no preference of any pastor or church were placed in the hands of Rev. Hugh W. Gilchrist, who had charge of a band of Christian workers constantly engaged in visiting the persons whose names were on the cards, and ascertaining, if possible, their preferences, and who then distributed them accordingly. A portion of the cards were signed by persons who were members of churches, but had been unfaithful, and who expressed in this way their desire to re-consecrate themselves to Christ. Most of them, however, were signed by persons who had never before confessed Christ. Doubtless many others *rose for prayer* at the meetings, who did not *sign the cards*, so that in the *two* ways (by rising, and by signing the cards) the total number of persons expressing a desire to become Christians was, during the forty-five days of the services, probably not less than TEN THOUSAND—an average of more than *two hundred every day*. The average number of cards actually signed was more than *one hundred and fifty per day*. It is said that there was not a single service during the entire six weeks, where the opportunity was given, at which some persons did not rise for prayer, and in some instances the inquirers were numbered by hundreds.

MATHEMATICAL DEMONSTRATION.

The second peculiar feature referred to was Mr. Mills' method, adopted on several occasions, of demonstrating before the audience, in the midst of his sermon, by an actual count, the truth of certain important statements. For instance at the great meeting for "men only," before referred to, he was speaking of the two great opportunities which came to men for entering the Kingdom of God; first, in their *youth*, enforced by the text, "Those who seek me *early* shall find me;" and, secondly, in a time of *revival*. He said: "Some people say that a revival season is not a good time to come to Christ. Far from this being true, I say that for those who have grown to manhood it is almost the *only* time. I solemnly declare, from my observation, that to you who are *men*, a time of revival, a revival season such as this, is almost your *only chance* to get into the Kingdom. If you are not saved during a revival, there is an awful risk that you will *never* be saved, and I am going to *prove* it. I want to ask every man in this great audience who is a professing Christian, who was converted after he was *twenty-five years old*, and who was *not* converted during a time of revival, to rise to his feet, and remain standing until I count." In the entire audience of several thousand men, just *twenty* men stood up. "Just twenty," said Mr. Mills. "It is an awfully slender chance, my brothers." He then said: "More than this, I affirm that the great majority of *men* who are converted at all, at *any* period of life, are converted in seasons of revival. Now I want all the men in this house to-night, who are members of the church, to rise," Fully *two thousand* men arose.

Now, I want all of these two thousand Christian men who were converted and came into the church in a season of *revival to sit down*; and all of you who came into the church when there was *no special revival* to remain *standing*." All sat down except *two hundred*. "Here," said Mr. Mills, "is the proof; of the two thousand Christian men in this house, eighteen hundred were converted in times of revival, and only two hundred when there was no revival."

At the immense general meeting on Wednesday night, March, 2, when more than five thousand were present, Mr. Mills, in speaking of *youth* as the best opportunity to come to Christ, asked all present who had been converted when under twenty years of age to rise. About two-thirds of the audience, (more than three thousand) arose. Then all who had been converted between twenty and thirty, and about three hundred arose. All converted between thirty and forty, about fifty arose. All converted between fifty and sixty years, and *ten* arose. All who had been converted when past sixty years, and only *five* arose. The demonstration was complete and convincing.

THE MID-WEEK SABBATH.

The third peculiar feature of Mr. Mills' plan of work is the observance of a special day of prayer and service in the middle of the week, called the "Mid-week Sabbath," on which three great mass meetings are held, and on which the request is made for a general closing of business houses. This day was observed in the outlying districts during the time of the district services, and the observance was very general. On Walnut Hills one hundred and fifty stores and offices

were closed; in Covington, about two hundred, including six saloons; and on Mt. Auburn, nearly all. In the city the matter was placed in the charge of a special committee,* who were assisted by more than sixty pastors and laymen.

The proposition was at first a startling one. Under almost any other circumstances it would have seemed an utterly impossible thing to attempt to secure the closing up of the great business houses and manufacturing establishments of Cincinnati, in the midst of the week, out of respect for a religious service. But the Spirit went before in a wonderful manner, and this thing was accomplished. And a wonderful day it was—one of the most remarkable days in the history of the city. A description of the day will be found in the account of the Music Hall meetings.

Wednesday, March 2, was the day selected. About a week before, the members of the special committee, previous to any public announcement, called upon as many as they could visit, in their limited time, of the great firms in different lines of business, and secured their signatures to the agreement to close their places of business on the day named. These signatures were promptly and cordially given, until *about fifty* of the largest wholesale and retail stores in the city were pledged to observe the day. Then committees of two or more, to the number of sixty ministers and laymen, volunteered to canvass the different streets, and in a few hours hundreds more had signed the agreement. A great many others sent in their signatures voluntarily, either through their pastors or directly, and before the close of the preceding week it was evident

* See page 45.

that the closing would be very general. A newspaper printed before the day said :

“ Wednesday of this week, March 2, will be a day of special interest. Hundreds of business houses will close from 9:30 to 12, from 3 to 5, and at 7 o'clock in the evening. From many of these establishments the proprietors and employèes will march to the special services. During the early days of this week it seemed as if nearly every prominent business house in the city had in its front windows the placard announcing its closure on the Wednesday following. The expression was full of encouragement, amounting to a token of respect for God and a willingness that He should in some way have room in the business of the people.”

When the day came the scene was a marvelous one. An almost Sabbath stillness rested upon the great city. The streets were well nigh deserted. Everywhere stores, offices, factories, etc., were closed, and large cards on the doors and in the windows read, “CLOSED, on account of the special day of the Mills' meeting.” It is impossible to give the exact number of firms which closed up their business on this remarkable day, as many closed without reporting, but the number is generally estimated at about *three thousand*, including all lines of business. Among them were not only Protestant Christians, but large establishments owned by Catholics, Israelites, and professed unbelievers, out of respect for the religious and moral sentiment of the city. His Honor John B. Mosby, mayor of the city, addressed a letter to Dr. McKibbin and others, commending the movement, and this singular feature of the work has left a deep and lasting impression upon the whole community.

Another chapter in this book will treat of results and impressions. Our purpose in this chapter has been to mention some of the most striking characteristics of the work. High above all these external features, however, were at all times and in the entire movement the mighty power of the gospel, "the truth as it is in Jesus," and the presence and effectual working of the Holy Spirit in the hearts of men, without which all plans and devices must have failed, but *with* which the efforts of the evangelist and God's people have achieved a glorious success.

THE EVANGELICAL ALLIANCE TO THE CHURCHES.

On Tuesday evening January 19, 1892 (two days before the first service by Mr. Mills was held on Walnut Hills), the Evangelical Alliance of Cincinnati, representing all the evangelical churches of the city, irrespective of the Mills organization, held a special meeting in the Second Presbyterian Church, and adopted the following circular letter, addressed to all the churches of the city :

LETTER FROM THE EVANGELICAL ALLIANCE.

The Evangelical Alliance of Cincinnati, to all the churches of our city :

A general movement is in progress to secure a genuine revival of religion that shall reach our unsaved population and give them such help and encouragement as they may need in breaking away from sin and in commencing a religious life. That such a work of God is greatly needed, no one familiar with the spiritual conditions of our churches and the current thought and feeling as to religion will deny. Immorality of every kind prevails among us to such an extent as to awaken alarm in the minds of thoughtful Christians, and drive them to the Throne for help. "It is time for thee, Lord, to work, for they make void Thy law."

Union revival services will be conducted by Rev. B. Fay Mills, son of Rev. Dr. Thornton A. Mills, formerly of this city. For several years past Mr. Mills has been engaged in evangelistic work, and the most remarkable

success has attended his labors. He possesses great organizing and executive ability. He plans and controls every department of the work. In his preaching he addresses the judgment and conscience of his hearers, rather than their emotions, and his appeals are searching and convincing. He is a man of deep religious experience, of great spiritual power, of practical knowledge of human nature, and in all his work relies upon the presence and coöperation of the Holy Spirit.

It is essential to the highest success in this movement that the deepest interest in it should be cherished by Christians of all denominations. It is not narrow nor sectarian, but broad and catholic. It is a common work in which the followers of Jesus may unite in efforts to secure the salvation of their fellow-men.

It must be carried forward by faith and prayer and coöperation. In answer to prayer God will do for His people what He would not do if they did not pray. In the closet, at the family altar, in private and in public, our petitions should be offered to God in behalf of this work and its workers. Fervent and effectual prayer for the unsaved of this city and vicinity should be sent to Heaven from every home. While the work is carried on in public, it should be sustained by loyal and believing souls in their homes. They should pray earnestly for the baptism of the Holy Ghost upon all our public gatherings. This is God's work, and His people must have faith in it, faith in the preaching of the Gospel, in its adaptations to the wants of the soul, and in the power of the Divine Spirit to convict, to quicken and save.

These meetings should have the right of way in our religious services during their continuance. It is a set

time for God. It is a crisis in the saving of souls. The preparatory work has been done. The interest of the people is awakened, crowds will attend, and Christians will be there in force to give strength to the movement and encouragement to the workers. Every Christian is urged to subordinate other engagements to this. Such an opportunity to work for Christ may never come to us again in our day. Let us give to this movement the influence of our presence, our enthusiasm, our prayers, our energies and our means, and expect the quickening of believers and a great ingathering of souls.

We deem it of great importance that the opening meetings on Walnut Hills, commencing January 21, be largely attended. They will then command general attention. From all parts of the city should rally the sacramental hosts of God's elect to participate in these services. May God grant us a baptism of the Holy Spirit to prepare us to lead sinners to Christ and believers to lives of holiness and usefulness.

E. K. BELL,	D. MCKINNEY,
R. S. RUST,	E. A. INCE,
W. H. WARREN,	H. M. CURTIS,
C. J. TANNAR,	<i>Committee.</i>

REV. B. FAY MILLS,

THE EVANGELIST.

REV. B. FAY MILLS was born in Rahway, New Jersey, in 1857, and hence is now in the thirty-fifth year of his age.

His father, Rev. Thornton A. Mills, D. D., a Presbyterian minister of ability and high standing, was at one time pastor of the Third Presbyterian Church of Cincinnati, and in 1860 was elected Moderator of the Presbyterian General Assembly [N. S.] which met in Pittsburgh, Pa. His mother was Miss Anna C. Mills, of Morristown, N. J., who was married to the Rev. Samuel G. Whittlesay, with whom she went as a missionary to Ceylon. Mr. Whittlesay died in India, and his wife returned to this country, where, after several years of widowhood, she was married to Mr. Mills' father in 1854. Mr. Mills has one-half-brother, Rev. Charles M. Whittlesay, and one full brother, Rev. Thornton A. Mills, both of whom are efficient ministers of Christ, and have large success in pastoral service.

Mr. Mills, the subject of this sketch, commenced his course of study at Hamilton College, but his college course was somewhat interrupted, and it was at this time that he spent a year in business in San Francisco.

Returning from the Pacific coast, he resumed his collegiate studies; was for a time a student in Wooster University, Ohio, and was the first graduate from Lake Forest University, Illinois, in 1879.



B. FAY MILLS.

He was licensed to preach in connection with the Congregational Church in 1877, when nineteen years of age, and was ordained in Cannon Falls, Minn., Feb. 18, 1878.

Mr. Mills is a Presbyterian minister in full standing, being a member of the Presbytery of Newton, New Jersey, although his work is entirely undenominational. For about two years he was a missionary in the Black Hills of Dakota. He was afterwards called to New England, where he was pastor of the West Parish Congregational Church, Rutland, Vermont, a church of about three hundred and fifty members. He found the congregation rent by dissensions, but, through the grace of God, he was enabled to heal them. His success, indeed, was so marked that during the first year of his pastorate he received many invitations from other places to conduct special services, which he was compelled to decline. Finally, after repeated solicitations, he consented to go for a few days to Middlebury, Vt. He was originally invited by but one church, but, as the meeting progressed, all the churches in the town, including the Episcopalians, became interested, and heartily coöperated in the work, so that he remained there about two weeks. His success among the townspeople was great, but among the students it was remarkable, all the college students being brought into the Kingdom except five. He returned home and asked his people to release him, in order that he might engage in the wider work which was pressing upon him. Unwilling to part with their pastor, they refused his request. He urged the matter, and the church at length compromised by giving a three months' leave of absence. He immediately availed

himself of the opportunity to accept some of the requests which, to the number of about forty, had been made for his services. In these three months he was instrumental in leading hundreds to Christ. Seeing the manifest blessings of God which rested upon him in these special services, the Rutland church at last sorrowfully consented to a dissolution of the pastoral relation. Since then he has given himself wholly to this kind of work, for which he is so peculiarly fitted, and in which he has achieved such glorious success, preaching to many thousands of people throughout the country, chiefly in the East.

Mr. Mills has been in the ministry fourteen years, and in evangelistic work five years. He was a pastor for nine years, and this fact has undoubtedly had much to do with his remarkable success in his methods of conducting union church movements. He looks at everything from a pastor's standpoint, maintains relations of closest sympathy with the pastors, and always seeks their hearty coöperation in his work.

The first year of his evangelistic work he intended to spend in some of the smaller towns, but the pressure from the larger fields forced him away from them, and during the first year he visited some of the most influential cities of the United States, including Montclair and Morristown in New Jersey, Andover and Newburyport in Massachusetts, Brooklyn and New York City, and Wilmington, Delaware.

The second year he visited Charlestown, Worcester, Lowell, Fall River, and Chelsea in Massachusetts; Providence, Indianapolis, and Philadelphia. In the latter city the results were such that he received invitations to conduct similar meetings from a large proportion of the

churches in that city, and arranged combinations of other churches for the next season, so that he has now visited Philadelphia five times, and preached in between fifty and sixty churches there, of all denominations.

Besides this work in Philadelphia, the next season he visited Jersey City (Heights), N. J., Springfield, and Holyoke, Mass., Stamford, Conn., Ithaca, N. Y., and Boston, Mass., where he labored at this time in the very conservative churches in the Roxbury district.

The fourth year he went back to Boston, where there was a large combination of the most influential churches in the residence portion of the city; and from there, for the second time to New York City; thence to Youngstown, O.; thence to Jersey City and to New Brunswick, N. J.; thence, for his first visit to Illinois, to Decatur and Jacksonville; and thence back to Newark, N. J., Bridgeport, Conn., and Bath, Maine. He then went to the great Christian Endeavor Convention in St. Louis, and afterwards to Springfield, Ill.

Last year he visited St. Johnsbury, Vt., Oak Park, Elgin, and Evanston, Ill., Oberlin, O., Plainfield, N. J., Syracuse and Hudson, N. Y., Beloit and Janesville, Wis., and Cleveland, O.

It was in Cleveland that the * plan was first devised of having preliminary meetings, conducted by the evangelist in different districts of the city, culminating in a general movement for the entire community in a large central tabernacle. It was the experience gained in pursuing this plan, which was an unprecedented success, that led to the more complete organization in a more extensive field, in Cincinnati and Covington. Over seventy-five hundred people in Cleveland signed

* See page 2 of this book, "Plan of Organization."

the cards expressing the intention of beginning or renewing the Christian life. There were forty-five churches engaged in this Cleveland work, of which one church alone has received nearly five hundred members.

This last season Mr. Mills visited Terre Haute, Ind., St. Joseph, Mo., Watertown and Utica, N. Y., Rockford and Chicago, Ill., from which city he has received very pressing invitations to return, and Elizabeth, N. J. From Elizabeth, where the meetings closed January 15, 1892, Mr. Mills came to Cincinnati, beginning here on the evening of January 21st.

He goes from here to the Pacific coast, in which locality, and at Salt Lake City, and in some of the Rocky Mountain towns, he will be engaged until next November. He makes his engagements from eight months to a year in advance, and is always overwhelmed with invitations.

Mr. Mills' present home is at Pawtuxet, R. I., which is a suburb of Providence. It is an old-fashioned house, located on Narragansett Bay, with one of the most beautiful views on earth from the front piazza. He was married in Minneapolis in 1879, to Miss Mary R. Hill, daughter of the late Hon. Henry Hill, of Minnesota. They have five children—three boys and two girls—who are instructed entirely by their mother in their retired home. The name of Mr. Mills' home is "Bethany," and in the hallway is the inscription, "He led them out as far as to Bethany, and blessed them, . . . and they returned to Jerusalem with great joy."

In his evangelistic work Mr. Mills has had associated with him a number of prominent singers, who

have assisted him in this work to a greater or less extent. Among these are Messrs. Towner, Stebbins, Florentine, Burke, Coon, and others. Mr. Sankey has also assisted him on more than one occasion. For the past three and a half years he has had associated with him Mr. Lawrence B. Greenwood, of whom mention is made hereafter, and who is generally considered the most effective singer of evangelistic music now engaged in the work.

Mr. Mills is the author of a little book, "Power from on High," which was originally delivered as an address, before the Ninth International Christian Endeavor Society Convention, in St. Louis, which is having a circulation of thousands. He has also made a compilation of extracts from the writings of Rev. F. B. Meyer, the first edition of which is now past the fiftieth thousand. He is engaged at present in furnishing a series of articles to "The Advance," of Chicago, on the general subject of consecrated living, which will probably soon be gathered together and printed in book form, under the title, "Victory Through Surrender."

In personal appearance and manners, Mr. Mills presents no striking peculiarities. He is rather below medium height, with a firmly knit frame, strong muscular development, and great physical vigor and powers of endurance. He has a free, genial, pleasant manner, is easily approached, has a frank, open face, a bright smile, a cordial greeting, and cheery words for every one. He has the warm confidence of the pastors and all ministers of Christ, and loves to be among them, and to have them around him, always urging them to sit with him, and having sometimes not less

than one hundred ministers on the platform at one time. In fact, he regards the meetings as *theirs*, and himself as but the *leader*. At the same time he holds not only every part of the services, but every detail of the work of the entire organization in his own hands with a firm grasp. He is a born organizer and general, possessing in a high degree the faculty of controlling men. Always collected and self-poised, never losing presence of mind, he was able to handle as easily the vast audiences which at times surged into the great Music Hall, and crowded by thousands its seats and aisles from the organ to the topmost balcony, as the smallest inquiry meetings which gathered in the lecture rooms of the churches.

As a preacher, Mr. Mills is tremendously earnest, persuasive and convincing. He aims directly at the one result. He believes that men are *lost* in *sin*, and his object is to *save* them through *Christ*. At the same time he disregards to a remarkable extent the mere emotional element, and, as Mr. Lowden, of Elizabeth, N. J., very aptly says: "So constantly holds out the possibility of being a Christian simply because it is right, and forsaking sin simply because it is wrong, that people are converted without trace of emotion, save seriousness. As one has said, it is this in a large measure which commends him to to the masculine mind, over which he has a power far in excess of that usually enjoyed by evangelists. His success in this city with the meetings for the men only was most wonderful." This was emphatically true in Cincinnati. Not only in the districts were the largest churches crowded at these men's services, but on several occasions Music Hall was filled with audiences of *four thousand men*, and

hundreds rose for prayer. Mr. Mills is an attractive and forcible speaker, but rarely indulges in what are termed "flights of eloquence," except as the truth is eloquent. He preaches a pure, simple gospel, the gospel of a full and free salvation through the atonement of Jesus Christ, and of righteous living; and seeks to lead men to an immediate forsaking of sin, and acceptance of Jesus Christ as their personal Saviour. He believes in the Bible as the infallible word of God; in the church as a divine institution; in the Christian ministry as God's chosen instrumentality for bringing the world to Christ; and in consecrated living on the part of the people of God as the standing argument for, and illustration of, the power of the religion of Jesus. His work and methods have in them no trace of sectarianism, one of his requirements always being the union of many congregations of different evangelical denominations in one effort—a requirement which was met in a remarkable manner in this city, where sixteen different denominations and more than seventy churches joined actively in the movement.

J. J. F.

MR. LAWRENCE B. GREENWOOD,
THE GREAT EVANGELISTIC SINGER.

MR. LAWRENCE B. GREENWOOD, the musical assistant of Mr. Mills in all his great work, and who shares with him the affection and gratitude of so many thousands of hearts, was born in Keen, New Hampshire, in 1865, and hence is now twenty-six years old.

He pursued his academic studies in the noted public schools of Boston, and took his collegiate course in Boston University.

He was married in 1889, to Miss Laura Mellor, of Boston, and is the happy father of one lovely little daughter. Mrs. Greenwood and their baby have been with him during the greater part of his stay in Cincinnati. Their present home is in West Somerville, Mass.

Mr. Greenwood is licensed to preach by the Baptist Church, but has found his widest field of usefulness in using the beautiful voice with which he has been gifted by God, and which he has consecrated to the Master's service, in singing the Gospel of Jesus Christ not only into the ears, but into the hearts of men. He has been associated with Mr. Mills for three and a half years, and is a most valued and efficient helper in all his evangelistic work. He is generally regarded by competent judges to be the most effective singer of evangelistic music now engaged in the work in this country or in the world. The perfect understanding and sympathy between these two men in conducting a great service is very remarkable. They seem almost to read each other's thoughts.



LAWRENCE B. GREENWOOD.

Mr. Greenwood's singing is wonderfully sympathetic, whether in a small inquiry meeting, or in the vast assemblages such as those which packed every foot of standing room in the great Music Hall with nearly eight thousand people. We give elsewhere one of the solos which he sang with solemn and impressive effect in the Cincinnati meetings. His ability to handle with ease a large body of singers was evident in his perfect management of the vast Music Hall chorus choir, numbering nearly one thousand voices, accompanied by one of the great organs of the world. In his singing he is utterly devoid of all mannerism or affectation. But it is not alone in singing or in the general meetings that he renders valuable service. His power in the after meetings is second only to that of Mr. Mills, in tenderness to inquirers and converts, in words of counsel and exhortation, and in his apt and forcible use of the Word of God. Mr. J. D. Lowden, city editor of the Elizabeth (N. J.) Daily Journal, said of him while in that city two months ago: "He has a winning way, and reaches the hearts of those in need of comforting and assuring words. His remarks and prayers are always timely and helpful. While in this city the affections of very many were drawn to him." Every word of this is true of Mr. Greenwood in Cincinnati. The memory of his sweet voice will continue to make music in thousands of hearts in this city through all the years to come; while his words of faith and hope, his genial and lovable spirit, and his beautiful life of consecration and devotion, have left an influence which will linger in the experience of multitudes like a heavenly benediction, and be felt through all eternity.

J. J. F.

SCHEDULE OF MEETINGS.

On this and the following pages are given as complete lists as we have been able to secure of the dates and places of the services held in direct connection with the Mills' Meetings, during the six weeks. There may have been others of which we did not learn. The churches in which these services were held were selected either by Mr. Mills or the Devotional Committee, or by the vote of the pastors, solely because of their location or size. The first list gives the general schedule of dates in the districts; the second, the dates and places of services at which Mr. Mills or Dr. Chapman preached; and the third, the places and dates of other meetings, and the names of the ministers who preached.

I. DATES OF MEETINGS.

- I. WALNUT HILLS DISTRICT -----January 21 to 31
II. MT. AUBURN DISTRICT -----February 1 to 10
III. COVINGTON DISTRICT -----February 1 to 10
IV. UNITED CENTRAL DISTRICT -----February 11 to 21
V. MUSIC HALL MEETINGS -----February 22 to March 6

III.—PLACES OF MEETINGS.

All the meetings mentioned below were conducted either by Mr. Mills or Dr. Chapman, except one on Mt. Auburn, by Mrs. Ballington Booth.

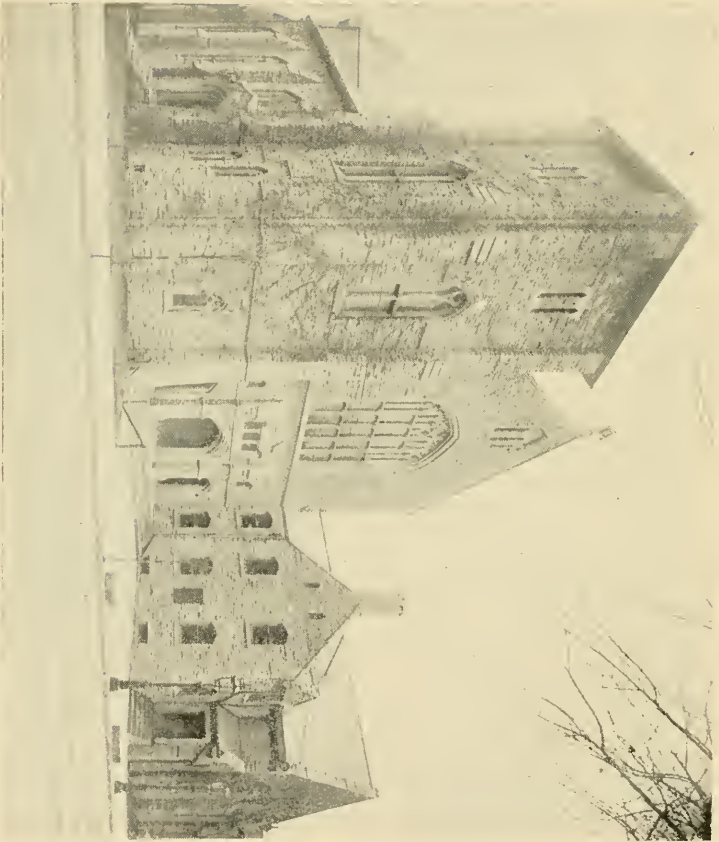
I. WALNUT HILLS DISTRICT.			
Afternoon Meetings	3:30 P. M.	Mr. Mills	Methodist Episcopal Church.
Evening Meetings	7:45 P. M.	Mr. Mills	First Presbyterian Church.
Sunday-School Conference	January 23	Mr. Mills	Baptist Church.
Midweek Sabbath Afternoon	January 27	Mr. Mills	Congregational Church.
II. MT. AUBURN DISTRICT.			
Afternoon Meetings	3:30 P. M.	Mr. Mills and Dr. Chapman	Presbyterian Church.
Evening Meetings	7:45 P. M.	Mr. Mills and Dr. Chapman	Presbyterian Church.
Special Service	February 1	Mr. Mills	Avondale Presbyterian Ch.
Special Service	February 10	Mr. Mills	Clifton Presbyterian Church.
Service for Women	February 7	Mrs. Booth.	Baptist Church.
III. COVINGTON DISTRICT.			
Afternoon Meetings	3:30 P. M.	Mr. Mills and Dr. Chapman	First Presbyterian Church.
Evening Meetings	7:45 P. M.	Mr. Mills and Dr. Chapman	First Presbyterian Church.
Special Service	February 7	Dr. Chapman	Union M. E. Church.
IV. UNIFIED CENTRAL DISTRICT.			
Morning Meetings	10 A. M.	Mr. Mills and Dr. Chapman	Central Congregational Ch.
Noonday Prayer-meetings	12 M.	Mr. Mills and Dr. Chapman	First Presbyterian Church.
Afternoon Meetings	3:30 P. M.	Mr. Mills and Dr. Chapman	Ninth Street Baptist Church.
Evening Meetings	7:45 P. M.	Mr. Mills and Dr. Chapman	St. Paul M. E. Church.
Evening Meetings	7:45 P. M.	Mr. Mills and Dr. Chapman	Central Christian Church.
Young People's Services	February 14	Dr. Chapman	Third Presbyterian Church.
Young People's Services	February 14	Dr. Chapman	First Presbyterian Church.
"Men Only"	February 14	Mr. Mills	St. Paul M. E. Church.
Minister's Conference	February 14	Mr. Mills	Central Christian Church.
Special Service	February 15	Dr. Chapman and Mr. Mills	First Presbyterian Church.
Special Service	February 21	Dr. Chapman	York Street M. E. Church.
Special Service	February 21	Mr. Mills	Westminster Pres., Price Hill.
Young People's Service	February 21	Dr. Chapman	Central Christian Church
Special Service	February 21	Mr. Mills	North Pres., Cumminsville.
V. ALL DISTRICTS UNITED.			
Afternoon Meetings	February 22-26	Mr. Mills	Ninth Street Baptist Church.
Afternoon Meetings	Feb. 29—Mar. 4	Mr. Mills	Music Hall.
Noon-Day Prayer-meetings	Feb. 22—Mar. 6	Mr. Mills	First Presbyterian Church.
All Evening Meetings	7:45 P. M.	Mr. Mills	Music Hall.
Special Meeting	February 28	Mr. Mills	The Union Bethel.
Special Meeting	March 6	Mr. Mills	The City Work House.
Special Meeting	March 6	Mr. Mills	House of Refuge.

III.—OTHER MEETINGS OF GROUPS OF CHURCHES.

During the progress of the Mills Meetings, especially on Sabbaths, by request of Mr. Mills, the Devotional Committee arranged a large

number of groups of churches in different sections of the city, and appointed union meetings to be held in one church in each group, the sermon to be preached by a minister selected by the committee. We have no general reports of these meetings, but they were largely attended, and accomplished much good. At one of these services, conducted by the writer, the large church was entirely filled, and nearly one hundred chairs had to be carried in to accommodate the great congregation. This was probably a fair sample of many others. We give below a list of these special union services, so far as we have been able to learn of them. The list is probably not entirely complete. In it are included several "overflow" meetings, such as that of the evening of February 22, in the First Baptist Church (Dr. M. C. Lockwood, pastor), at which Dr. Morris preached.

CHURCH WHERE SERVICE WAS HELD.	NATURE OF SERVICE.	DATE.	NAME OF PREACHER.
Walnut Hills M. E.	Women only	Jan. 31	Rev. Wm. McKibbin, D. D.
Walnut Hills Christian	Women only	Jan. 31	Rev. A. B. Riggs, D. D.
Mc. Auburn M. E.	Overflow	Feb. 7	Pastors.
Third Presbyterian	Women only	Feb. 14	Rev. G. K. Morris, D. D.
First English Lutheran	Women only	Feb. 14	Rev. W. H. Warren.
York Street M. E.	Union	Feb. 14	Rev. Johnston Myers.
McKendree M. E.	Union	Feb. 14	Rev. J. J. Francis, D. D.
Asbury M. E.	Union	Feb. 14	Rev. H. W. Gilchrist.
First Baptist	Union	Feb. 14	Rev. E. K. Bell, D. D.
Trinity M. E.	Union	Feb. 21	Rev. E. K. Bell, D. D.
McKendree M. E.	Union	Feb. 21	Rev. J. J. Francis, D. D.
First Baptist	Overflow	Feb. 22	{ Rev. G. K. Morris, D. D. Rev. M. C. Lockwood, D. D.
North Presbyterian	Overflow	Feb. 28	Rev. J. W. Simpson, D. D.
St. Paul M. E.	Union	Feb. 28	Rev. W. H. Warren.
Central Christian	Union	Feb. 28	Rev. G. K. Morris, D. D.
Camp Washington M. E.	Union	Feb. 28	Rev. G. K. Robbins.
Poplar Street Presbyterian	Union	Feb. 28	Rev. M. LeSourd.
Lincoln Park Baptist	Union	Feb. 28	Rev. J. W. Magruder.
Fourth Presbyterian	Union	Feb. 28	Rev. F. B. Walker.
Sixth Presbyterian	Union	Feb. 28	Rev. J. W. Simpson, D. D.
Pilgrim Presbyterian	Union	Feb. 28	Rev. D. McKinney.
Mohawk Presbyterian	Union	Feb. 28	Rev. J. Ferris Patton.
Columbia Congregational	Union	Feb. 28	Rev. J. Z. Tyler, D. D.
Covington, First Baptist	Union	Feb. 28	Rev. F. D. T. Bickley, D. D.
Covington, Eleventh St. M. E.	Union	Feb. 28	Rev. J. I. Blackburn, D. D.
Westminster Presbyterian	Union	Feb. 28	
North Presbyterian	Union	Feb. 28	



PRESBYTERIAN CHURCH, WALNUT HILLS.

THE MILLS MEETINGS.

WALNUT HILLS DISTRICT.

FIRST DAY'S SERVICE.

Thursday, January 21, 1892.

The long weeks and months of busy preparation and of eager expectation came to an end, and the first service in the First District was held by Mr. Mills, on Thursday evening, January 21, in the First Presbyterian Church of Walnut Hills. Perhaps no better impression of this opening service can be given than by a reproduction in part of the excellent reports published the following day in the daily newspapers of the city; the morning *Enquirer* and *Commercial-Gazette*, and the evening *Times-Star* and *Post*.

If the opening meeting of the series to be conducted in this city by Rev. B. Fay Mills augurs anything for the success of the enterprise thus taken up by the evangelical churches of Cincinnati, one of the greatest religious revivals of her history may be confidently expected.

The evangelist arrived Thursday, but his work was not to inaugurate the revival. It had already been started. Months ago, preparations were begun by the various churches of the city, under the leadership of their faithful pastors, so that Mr. Mills, when he arrived, should find the field ripe for the harvest. He could scarcely have looked for a more encouraging reception than was given him Thursday night at the First Presbyterian Church on Walnut Hills.

In fact, the opening meeting, in point of attendance, earnestness and evident enthusiasm, went far beyond the expectations of the leaders of the movement.

The announcement had been made that the doors would be opened at 7:15 o'clock, but long before that time the crowds began to gather, so that it was found necessary to throw open the doors at 7 o'clock.

The first part of the meeting was taken up with an informal service of song, led by Mr. Lawrence B. Greenwood, the special singer who accompanies Mr. Mills, and who is of invaluable assistance to him in his work. A magnificent volunteer choir of 150 ladies and gentlemen from the various churches of Walnut Hills furnished the music, the great congregation joining in the more familiar hymns. The song book used is a special edition of "Gospel Hymns," prepared by Mr. Mills.

During the opening song service, people kept thronging in. Auditorium and gallery were filled to overflowing in fifteen minutes, and late comers were obliged to stand in the aisles or reluctantly turn away from the service.

The song service began with "There shall be Showers of Blessings," followed in succession with

“I know in Whom I Have Believed” and “Seeking for Me.” Mr. Greenwood then sang a solo, “The Summons of God,” and as the last note of the refrain died away, a young looking man, with a kindly face and unpretentious manner, stepped upon the platform. This was Mr. Mills. He was followed by Dr. J. W. Simpson, chairman of the General Executive Committee; Bishop Walden, Dr. Pearson, and the pastors of the coöperating Walnut Hills churches—Dr. A. B. Riggs, Dr. S. McChesney, Rev. J. A. Hall, Rev. W. E. Loucks, Rev. C. J. Tanner, Rev. Louis Nippert, and Dr. Wm. McKippen.

A large number of ministers from other parts of the city were gathered around the platform, among whom were Rev. T. O. Lowe, Rev. H. W. Gilchrist, Rev. H. W. Warren, Dr. J. J. Francis, Dr. J. Z. Tyler, Dr. E. K. Bell, Rev. H. M. Curtis, and others.

The doxology was sung by the congregation standing, followed by the Lord's Prayer, led by Dr. McKibben.

Rev. W. E. Loucks led in prayer, in his closing petition beseeching God that the city might be moved as it never had been before. Mr. Greenwood then sang a beautiful solo.

Dr. Simpson rose, before the hush caused by Mr. Greenwood's sympathetic rendering of the words of the touching song had been broken, and in his fluent, impressive manner, said:

“It gives pleasure to-night to feel that the hour has come when we enter formally upon the work to which we have looked forward with so much prayer and trust. We have with us to-night two brethren who have been

very successful in preaching and singing the gospel into the hearts of all with whom they have come in contact. I know that I am safe in saying that we have wanted these brethren to come very much. Under their guidance we shall go forward and obtain God's blessing. I know that the Christian people of Walnut Hills will be loyal to the work and the leader. It gives me pleasure to introduce him from whose lips you expect to hear the gospel truths."

Mr. Mills stepped modestly forward and began to read the words of the 126th Psalm. As he proceeded deliberately, that the words might sink into the minds of his hearers, he delivered a running commentary upon the thoughts expressed :

"When the Lord turned again the captivity of Zion we were like them that dream." He said that he did not know of anything that so indicated the spirit of the genuine revival as this passage in reference to the return from captivity. He read the next line: "The Lord has done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams of the south."

"It seems like a strange prayer," he continued. "The psalmist had just spoken of their release, and now he prays again for deliverance. There are two ways of explaining this. There were some of their brethren left in Babylon, and perhaps this was an expression of the heart's desire of the psalmist with reference to these. The second explanation is that they wanted something as much better than their release from captivity as that was better than their previous condition. They said, 'The Lord hath done great things, why should He not do greater?' But why did they ask Him to turn their



WALTER S. PRIEST.

Pastor of Fourth Street Christian Church,
Covington



REV. F. D. T. BICKLEY.

Pastor of Main Street M. E. Church,
Covington.



REV. W. H. NEIL.

Pastor of Madison Avenue Presbyterian
Church, Covington.



ELDER W. S. KEENE.

Pastor of Fifth Street Christian Church,
Covington.

hearts as the streams of the south? They are never frozen. I wish that we could pray this prayer, that our hearts might not be cold. The Spirit of God is just as much here to-night as it ever will be anywhere. The way to pray for the descent of the Holy Spirit is to open the heart. What we want is not another Pentecost, but a realization that Pentecost is now.

“For a man to pray for the Holy Ghost to come among us, and not open his heart, is as if a man should go out at noonday and pray for the sunlight with his hands held firmly over his eyes.

“Do you think that it is possible for us to guarantee the success of this movement? I do. We must have the spirit of sacrifice, we must have the spirit of our Lord Jesus Christ. It means real sacrifice on our part for the sake of souls.”

Before Mr. Mills had finished the reading he had imparted some of his own spirit to the great audience. There is a magnetic quality about the man that can not be put in words.

As the congregation rose to sing the hymn, “Sowing Seeds of Gladness,” it was noticeably warm and close, and Mr. Mills gave evidence of that attention to details for which he has become famous, by stopping the music and giving directions that the windows be thrown open—“wide open.” “Mr. Moody,” he said, “was accustomed to declare that nothing interfered so much with a revival success as foul air.”

After the singing, Mr. Mills went on to announce as his text the words to be found in II. Corinthians viii. 5, “They first gave their own selves unto the Lord.”

“We talk a great deal,” he said, “about giving ourselves to God. There is scarcely a single service in

which we do not say something about this gift that we make of ourselves.

“Now what is the nature of a gift? In the first place, it should be voluntary. You can not force men to make you a gift, nor can you make men become Christians. A man can never become a son of God without some voluntary action on his part. This is the one great mark that distinguishes the human from the brute.

“In the second place, a gift must be unselfish. You may not pay the full value, but if you pay anything at all, it is not a gift. The latter you never purchase. In place of weakness we want strength; in place of certain death we want eternal life. Now, what shall we give for these things? Can you purchase them with money? A short time ago a New York millionaire offered all his money, in his despair, for the prolongation of his life. No article of wealth can purchase what you want of God. Nay, more, if you should take the power and wealth of all the men who have ever lived and put it all together, it would not weigh anything against that which you desire. So I am glad that God did not make any conditions of purchase govern the matter. Christ was concerned about quality, and not quantity. He manifested this shortly after the occurrence of the miracle of the loaves and fishes. To the many who followed Him the next day who were governed by sordid motives, He turned and said that they were seeking Him from a wrong impulse. They thought if he gave them loaves and fishes on one day, He could do it continually. They hoped that if they should ally themselves with the wonder-worker in the days of His humiliation, they would be enabled to share with

Him the kingdom of the world in the day of His success.

“No man can become a genuine Christian if his motive be only to escape from hell. A man never comes to God until he surrenders himself and says in his own heart, ‘I do this because it is right.’

“In the third place, a gift must be irrevocable. Your little boy may run up to you and throw into your lap some toy, saying that he gives it to you. A moment later he comes and reclaims his toy. We must not give as children give. The true spirit is indicated in the words, I give myself wholly to Thee.

“The three things which we know make up the Christian life are knowledge, experience and service. We can not know anything spiritually, except in proportion as we give ourselves to the Lord. You may just as well try to think with your feet as to attempt to understand spiritual things by the exercise of your reason. There have been hosts of men of the highest intellectual capacity who have been the greatest scoundrels of their time. There has been one truth at least that has been emphatically pronounced by the agnostic, and it is an important one, that we do not find any data through the exercise of our physical senses that enables us to say that there is a God. For this a spiritual sense is required, and this comes with self-surrender. You can not learn God’s truths from any man or set of men. You can learn more about God in one second after you have surrendered your will than you could learn in an eternity through the exercise of your mental faculties.

“Fortunately for us, God imposed as a condition of eternal life that which any man can fulfill. The

learned and the ignorant, the high and lowly, the rich and poor, can surrender their wills to the Lord. To the soul of the man who knows only one thing, and that to do God's will, everything becomes clear. If your spiritual faculty is not being increased from day to day, you may be sure that it is not on account of your mental incapacity, but it is because you have not surrendered yourself. You will never know what it is to be a Christian unless you make this surrender. Then you will experience the sensation of knowing something about things spiritual. You will then be cognizant of things that the eye can not see, and the ear can not hear.

“Some of you may remember about the conversion of Dr. Bushnell. It occurred when he was a young man and a tutor in Yale College. He was a skeptic at the time, and had no sympathy with revivals. His influence, on account of his position, was felt among the students, and he felt his responsibility. It worried him so that he finally resolved to settle the matter once for all. He sat down and took stock of his beliefs. Two things he thought that he felt sure of—that God exists, and that right is right, and wrong is wrong. He resolved to give himself up entirely to doing just what he felt was right. He prayed to God in this attitude of mind, and the right way opened up before him.

“Here was an instance of a civilized, highly cultivated man reaching certainty by the only possible path. I mention it to contrast it with that of one of an American Indian who had found the way to God before the advent of the Christian missionaries. He prayed to the Great Spirit; it was only a difference, however, in name. When he finally met the mission-

aries and asked them what he must do to become a 'Christian,' they told him that he must surrender himself entirely to God and resolve to do his will. He replied, 'I have done that already.'

"How much we talk about getting spiritual power. Men try to get it as they try to get money. God chose the things that are not, that He might bring to naught the things that are. A pastor may preach eloquent sermons before large audiences, and know little about spiritual things. On the other hand, the rendering of a small service on the street, the performance of a simple act of kindness, has resulted in the saving of many souls.

"First, first, first, they gave their own selves.

"When Lee surrendered, the war was not over; but we knew that the rest would speedily follow, and we were assured of the triumph of the Union. When you surrender your will, the rest will follow and you will receive God's fullest blessing. I am often asked what is the best way to commence a series of services like this,—whether by preaching to Christians, or to those who are not. Brethren, as God knows my heart, I begin with *myself*. I desire first of all to give my own self unto the Lord. I will not utter anything in these meetings but what has been a part of my life and experience.

"Have you given yourself to God?"

Mr. Mills closed by repeating with thrilling effect the verses:

"Oh, the bitter pain and sorrow—
That a time could ever be
When I proudly said to Jesus,
'All of self, and none of thee.'

“Yet he found me; I beheld him
 Bleeding on th' accursed tree,
 And my wistful heart said faintly,
 ‘Some of self, and some of thee.’

“Day by day his tender mercy,
 Healing, helping, full and free,
 Brought me lower, while I whispered,
 ‘Less of self, and more of thee.’

“Higher than the highest heavens,
 Deeper than the deepest sea,
 Lord, thy love at last has conquered,
 ‘None of self, and *all* of Thee.’”

The speaker closed. A breathless stillness pervaded the room, and after a moment he said: “Let us pray.” In a very few words he prayed God’s blessing upon the work, expressing the desire that he would impress each one with the importance of giving himself to Him.

Another moment of thoughtful silence, and to every one’s surprise he said: “Let us receive the benediction.” The congregation arose and was dismissed. A more impressive way of closing the first service could not have been chosen.

The work of the evangelist had sunk into the hearts of his hearers, and this manner of closing fixed them there more firmly than any other could.

SECOND DAY'S SERVICE.

January 22, 1892.

The afternoon service was held in the Methodist church, on McMillan street, Walnut Hills, and was attended largely by women. The local ministry was



M. E. CHURCH, WALNUT HILLS.

well represented upon the platform, and the congregation joined heartily in the songs led by Mr. Lawrence B. Greenwood. The text was from Acts x. 26: "I ask, therefore, for what intent ye have sent for me?"

Among other things, Mr. Mills said: "No man can preach efficiently unless the hearts of the people are open to hear God's Word. I wish to talk with you in a familiar way this afternoon, and ask you what was in your hearts when you planned this work. I wish even to attempt to describe what was in your hearts.

"We are gathered here for one thing—to emphasize the unity of the Church. A great many people have not realized how nearly one are the churches of Jesus Christ. There is nothing more powerful for laying hold of the hearts of men than to take away the scales that prevent them from seeing this real unity. We must make one united effort, and the issue will be certain. In a great city like this the mere coming together of the various churches is a demonstration of great value. God be thanked for this spirit of unity in Cincinnati.

"The church is united—it must also be aggressive. There are some churches which are but little more than religious clubs. I know of churches where the poor can not enter. There was a church in New York that moved away from a certain locality because there was too much wickedness in the neighborhood. Now, I believe that the church is the greatest power for good in this world; and the great majority of church people recognize the fact that they make an army. I believe that it is worth while, therefore, for us to present a spectacle like this, and show our aggressive-

ness. If the Christian people of this city are loyal to the plans and purposes that have been put in their hearts, no one in this city will be able to declare that the church is not living up to its standards.

“The one reason for our being here in this life is that we may save souls. Some think that we are here to develop and educate our natures. There is another existence where souls may grow and develop, and all that we can attain unto here will be as a mere cipher to what is in store for us there. But there is no other existence wherein men may be saved, and I think we, as Christians, are placed here for the purpose of saving perishing men. The Church of Christ is not a school nor a hospital. It is an army; it is an ambassador; and this gospel does not belong to us alone, but to a whole perishing world.

“In the third place, and this is the great thing, we are met to emphasize the fact that we are dependent on the Holy Spirit. As the first article of our creed, let us write down the words: ‘I believe in the Holy Ghost!’ I have no use for a religion that is not a supernatural religion. The more the Bible is accredited by the wonders done among men, the more do I believe in it. It is a pity that we have got to such a place that we do not realize our helplessness without the baptism of the Holy Ghost. I am glad to find that God has put it into the hearts of the Christian people of this city, so widely known as a center of culture, and also of vice, to see that nothing can be done without the outpouring of the Holy Spirit.”

So I intend to speak plainly to you, and I give you fair notice. But I know of no novelties. You will not hear from me one word of God’s truth that you

have not heard before. My mission demands that I shall be self-sacrificing, pure in motive and earnest. Does this work call for anything from you? In your own home you may have a child that is out of the kingdom. Pray begin now to realize your fearful responsibility.

“There is a story of an incident that occurred during the war. A battery on a commanding hill was worrying our forces very much. To carry this position was almost certain death for the party who undertook it, and the commander felt his responsibility resting heavily upon him. As he debated, now the man got the better of it, and now the commander. The latter prevailed, and he sent the word of command to one of his generals: ‘The commander presents his love, and asks you to silence the cannon on the hill.’ An attack followed, terrible for its accompanying loss of life, but the message finally came to the commander: ‘The general presents his love, and with it the cannon that were standing on yonder hill.’ Oh, brethren, shall it not be that we shall soon wave this answer back to heaven, ‘Jesus, we present to thee our love, and all those souls rescued from sin and depravity’”

The evening service was held at the First Presbyterian Church on Gilbert Avenue. A large congregation awaited the opening of the doors. The song service was particularly inspiring. Mr. Greenwood sang the hymn, “Throw Out the Life Line,” with much feeling.

The chorus was sung by the whole congregation, after several attempts, during which they were memorizing the words.

Throw out the life line, throw out the life line,
Some one is drifting away;
Throw out the life line, throw out the life line,
Some one is sinking to-day.

Mr. Mills took his text for the evening from Luke xxii. 44: "On being in agony, he prayed more fervently."

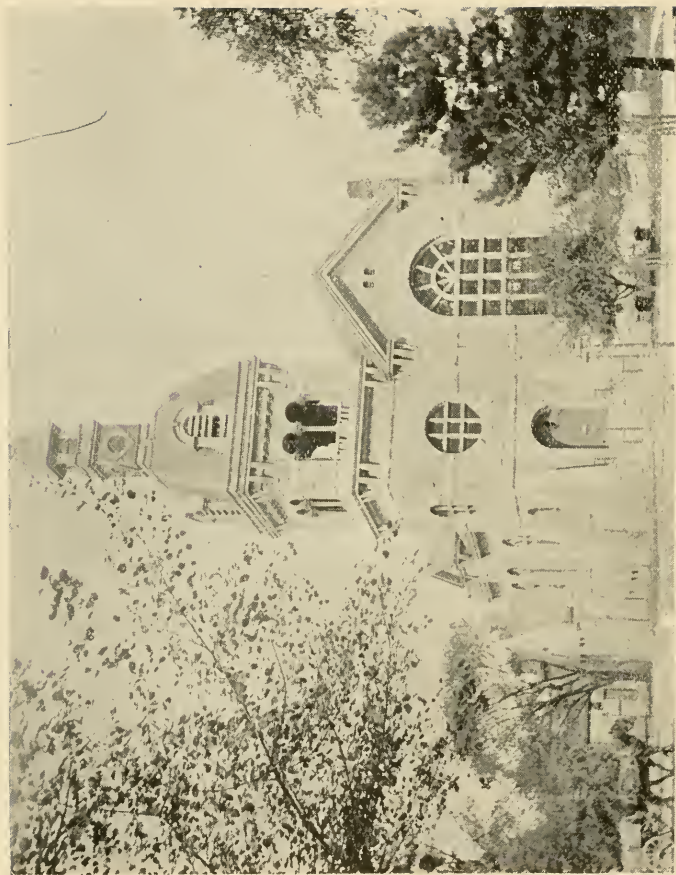
This sermon will be given in full in the report of the meetings held in the Central District. The service closed with an earnest appeal to all who desired to pray for themselves, and an opportunity was given to join an after service in the Sunday-school room adjoining. Many accepted and joined the service.

THIRD DAY'S SERVICE.

Saturday, January 23.

There was but one regular service on this day, which was the conference of S. S. officers, teachers, and workers held at the Walnut Hills Baptist Church, on Kemper Lane, at 8 o'clock, P. M. Pastors, superintendents and teachers from all the churches and schools in the Walnut Hills District were present, and many ministers from other parts of the city, among them Rev. T. O. Lowe, Rev. H. M. Curtis, Rev. W. H. Warren, Dr. J. J. Francis, Dr. F. C. Monfort, and others.

Mr. Lawrence B. Greenwood led in singing several Gospel songs. Dr. J. W. Simpson led in prayer, after which Mr. Mills spoke with simple earnestness upon the subject of Sunday-school work, more especially for the following Sunday.



CONGREGATIONAL CHURCH, WALNUT HILLS.

His words are given in full in the report of the S. S. conference at the Y. M. C. A., February 13th.

At the close of the service all representatives of Sunday-schools present grouped themselves in different parts of the room, and prayerfully discussed their plans for work in the Sunday services on the morrow.

All were impressed with the simplicity of power in the plans of Rev. B. Fay Mills, and hearts warmed to the work of saving the members of their classes as never before.

FOURTH DAY'S SERVICE.

Sunday, January 24.

The first Sunday in this movement was one of great interest. The services were attended by large gatherings of young people in the morning, and by men in the evening.

The Walnut Hills Congregational Church, corner of Locust and Beech streets, was filled to overflowing with young people from ten to thirty-five years.

They were admitted by card only from the congregations of the Methodist, First Presbyterian, Seventh Presbyterian, German Methodist Churches, Woodburn Mission and O'Brianville Sabbath-schools.

The sight was a refreshing one. There was not a vacant seat in auditorium or gallery. There were many standing, and the complexion of crowded faces was the ruddy glow of youth or the vigor of full manhood or womanhood.

Nor was there apparent the idle tinge of curiosity. All had come for an earnest purpose. The call to

Christian duty had been made so sweetly that it was simply irresistible.

There was an exquisite bunch of red and white blossoms on the Bible-stand, with sprigs of delicate fern, and to the right the fragrance of white roses was spread.

Rev. Dr. J. W. Simpson, pastor of the Congregational Church, assisted in the services, and it was rather an impressive sight when he escorted to the platform the white-haired Rev. Dr. Maxwell, who is almost an octogenarian in the service of the Lord.

The congregation numbered many of the most prominent business men living on Walnut Hills, and one of the busiest workers among them was Mr. George T. Howser, General Secretary of the Y. M. C. A.

The opening hymn of the service was "At the Cross," in which the entire congregation joined.

Mr. Mills read the third chapter from Proverbs very impressively: "My son, forget not my law;" "Be not wise in thine own eyes;" "Happy is the man that findeth wisdom;" "Her ways are ways of pleasantness," were uttered with such beautiful solemnity and simplicity that they went straight home to the hearts of the listeners.

Rev. Dr. Simpson offered prayer for the spirit of self-sacrifice to descend upon the people, especially upon the young.

The hymn, "Building for Eternity," was sung next by Mr. Greenwood, who accompanied himself on the organ. He played the accompaniment in perfect sympathy with the words. He made frequent pauses by way of emphasis, the contrast having a telling effect.

In fact, the whole effort was a sermon in song. As the last notes died away—"Building for eternity"—there was a solemn silence in the church, as though the hereafter had already been entered upon.

Mr. Mills announced another hymn, "Why Do You Wait, Dear Brother?" after which he read his text, twelfth chapter of Ecclesiastes, first verse: "Remember now thy Creator in the days of thy youth."

His discourse was a rapid delivery, full of pathos and illustrated by anecdote.

"As I said last night, the Saviour wanted us to become like unto little children."

"He never desired little children to become like unto grown men. Now there are three special reasons why we should remember the Creator in the days of our youth.

"First, it is the only way to have a good time. There is no slavery like that of sin. In God alone there is nothing but delight. I can not begin to tell of these joys. I can not tell you how precious the Saviour is to me. It is only to taste and to see.

"Secondly, it is the only way to do good. I remember Vice-President Wheeler, a man of magnificent presence. At one of my meetings he said his life was a failure because he had not used his time in bringing others to Christ. He said other men might have been in Congress like himself, and others might have been vice-presidents of the United States, but no one could fill the place of himself in that which he had lost in opportunities of saving others. "For the rest of my life," said Vice-President Wheeler, "my life shall be devoted to leading souls to Jesus Christ." I saw him on his bed of sickness, bathed in tears. I prayed with him, too.

A great 'amen' came from his heart as he expressed his desire that all his mistakes in life might be swept away by his confession and love of Jesus Christ. You will throw your life away unless you spend it in righteousness.

"People in middle life very seldom learn to become earnest Christians. It does not look well that we should throw the dregs of our life at the feet of the Saviour. Let us not treat God after that fashion. You never read in the newspaper an advertisement, 'Wanted, an old man,' or 'Wanted, an old woman.' The reason is very plain. An old person has his habits formed. They are engrafted upon him. It is difficult for him to abandon them, and learn and practice new things."

Here the evangelist related how he had visited the Deaf and Dumb Asylum at Jacksonville, Illinois. He asked the superintendent, Dr. Gillette, how long it would take one of the most intelligent inmates to speak his native tongue if his hearing was restored. His answer was, ten years. Just think of it, ten years. And yet how easily and quickly language is learned in infancy. So God teaches us spiritually. He desires us to take hold of Him when we are young.

"Oh, how many things," he continued, "that could have been done in the days of our youth that were not done.

"I remember at one of my meetings in my pastoral work, after the congregation had been dismissed, there was a little boyish face peeping in at the door. Presently the face, and with it the boy, walked in. Then another, and still another boy entered, until there were five altogether. The leader said: 'We want to become Christians—what must we do?' I told them to

confess Christ, and to go and talk it over among themselves. They went away, and the next day the little fellow returned and gleefully said: 'We have had a prayer-meeting.' 'Well,' I said, 'how many of you were there?' The answer was: 'Just us five.' I told him to try again. He returned a few days afterward, and told me that there were two more boys who had joined the prayer-meeting. That was good. And so they made up a class of twenty-one fervent boys. There was no drowsiness about their prayer-meeting, either. If one of the boys could n't or would n't pray, he was put out. If there was a bad boy, they prayed for him and they asked him to pray, in order that he might be brought to Christ.

"Thirdly, it is only in the days of our youth that we are sure of becoming Christians. It is a fact that two-thirds of the members of the church have become Christians before the age of twenty. If you miss the opportunity now, as you grow older your chances of salvation will grow less and less."

"Your hearts will be harder if you turn away from this meeting, not heeding the voice of the Lord. If you never prayed before, now is the time to pray. There are scores in the audience now who will make their final decision to-day for eternity.

Mr. Mills now addressed the meeting: "Let those rise who wish to become Christians." At different times there were more than one hundred in the congregation who arose to express their willingness to serve Christ. As they rose singly, the evangelist said to them: "God bless you."

Cards were distributed among the seated congregation, with the inscription, "I desire to lead a Christian

life." These were signed by about two hundred more. Nearly four hundred, after the benediction by the evangelist, retired to the lecture room for special meeting of prayer.

Many here gave their testimony of the richness of the Divine blessing that had descended upon them.

The evangelist remarked: "No profession of creed is necessary. The Lord says simply, 'Seek, and ye shall find.'"

Sunday-school Superintendent Johnson spoke of the enthusiasm he had noticed in his morning class.

Mr. J. B. Martin said: "I bless God for a free salvation."

Mr. D. H. Baldwin said: "Hundreds of scholars were brought to Christ this morning."

The aged Rev. Dr. Maxwell spoke encouragingly of the work:

Here Mr. Mills repeated the lines of the stanza :

Trust and obey,
For there 's no other way
To be happy in Jesus
But to trust and obey.

They were pronounced by the entire meeting as an act of consecration, after Mr. Greenwood.

The evangelist continued: "Not only sing those words, but do what they advise. The question is, 'Will you come to Jesus?' The answer ought to be, 'I will.'"

In conclusion Mr. Mills spoke to them: "You have started it—count it done—it is accomplished—there is no more about it. Tell your neighbors about it and bring them in too."



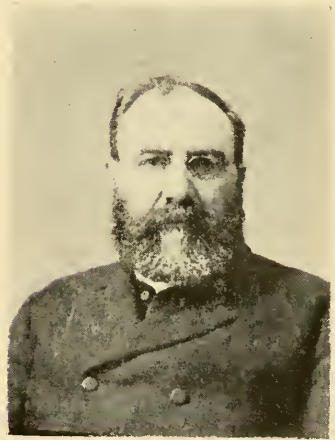
REV. WM. MCKIBBEN, D. D.
Pastor of First Presbyterian Church,
Walnut Hills.



REV. W. E. LOUCKS.
Pastor of Baptist Church, Walnut Hills.



C. J. TANNAR.
Pastor of Christian Church, Walnut Hills.



REV. J. H. GRIFFITHS, M.A.
Pastor of College Street Presbyterian
Church, Walnut Hills.

The hymn, "'Tis the Promise of God," finished the memorable morning exercises.

The afternoon meeting at 3:30 o'clock in the First Presbyterian Church, on Gilbert avenue, was also for the benefit of young people only from the age of ten to thirty-five years. They came from the Congregational, Baptist, Christian and Lutheran Churches, the Bethany and Shillito Chapels, and filled the church to its utmost capacity.

There were present the ruddy, happy faces of the Sunday-schools, their controlling spirit throughout all being the interested teachers, who had come to lend a helping hand to the saving of souls.

As the sweet singer, Mr. Greenwood, announced and assisted in the singing of Gospel hymns, the platform of the church, was filled by the young people, bright, cheerful and filled with expectation.

The opening hymn was "I Have a Friend," followed by "At the Cross," "Praise Him," "We Have Heard the Joyful Sound," "Jesus is Calling," "Jesus, I Come."

As the last hymn was nearing its close, Evangelist Mills stepped up to the platform with his cheerful smile, like a child among children.

He read the third chapter from Proverbs, beginning: "My son, forget not my law."

Prayer was offered by the Rev. Dr. McKibbin.

Evangelist Mills addressed the meeting very much as he did at the morning service in the Congregational Church.

Nearly a hundred arose in the congregation to the invitation of the evangelist, and as the tender notes of

“Almost Persuaded” were being sung, many more signified their willingness to bring their services to Jesus Christ.

The manner of the evangelist during these moments was impressive by its candor, its simplicity and sincerity.

He offered a fervent prayer, and many were moved to rise for prayer.

Cards were passed around among the seated congregation by the ushers to fill out with name and address to the confession of faith: “I desire henceforth to lead a Christian life.”

Hundreds signed the cards and attended the experience meeting, which was held in the lecture room of the church after the benediction had been pronounced by the evangelist.

Mr. Mills preached in the evening to men only, in the First Presbyterian Church, Gilbert avenue, upon a text from Revelations v. 20: “Behold, I stand at the door and knock.”

Some of the passages of the sermon which made a great impression upon the large audience of men were the following:

“If a man wants God to come into his life, God will come. Any man who is willing to open the door of his heart will find God ready to enter. God knocks at the door of our heart in many ways.

“First, through the conscience. You know that it is most important to put ourselves right with God. Almost everybody knows this, and this impression is the voice of God at the door of your heart.

“In the second place, God is knocking by memory. By all your knowledge and experience, by all the promptings of all these years has God been saying: ‘Let me come into your heart.’

“In the third place, through this holy book. I believe that the light of God in this Book shines out to every man who is not morally blind. No man ever found, in a time of perplexity, anything that gave him satisfaction and comfort, except it was in this Book. I believe in the Book. I am not ashamed to say that I worship it. To everybody not morally blind, it is luminous with God’s truths.

“It may not be as it was with the soldier whose life was saved by a pocket Bible that arrested the shot directed at his heart, and who found, when he opened the book, that the bullet had stopped at the passage: ‘What shall I do to inherit eternal life?’ But it is through this Book that God is pleading to all men to come to him.

“He is knocking by tribulation. There never came any sorrow to your homes that God did not send it to you. If God has ever placed you in any dark place, it was that He might send you some sunlight. If there have ever been any great sorrows that have touched your hearts, believe me, you can find a balm for your wounds.

“Friends, God is willing to save you if you will only let Him in.

“God knocks through the Holy Spirit. He is waiting for your response. He will not come in unless you open wide your heart. He may turn away before long. The Holy Ghost may touch you for the last time to-night.

“I am going to tell you a story that is very hard for me to relate. In a town where I once preached

there was a very successful doctor. He was the most respected and intelligent man in the community. He was not a Christian. One day he came to a communion service without his wife. I noticed that he appeared to be unusually affected by something, and that he got up before the service was over and left the room, looking as pale as a sheet. When I went out I met his wife, who came running up to me and asked me to go immediately to her husband. Something was the matter with him. He met me at the door with an awful look of agony on his face, and he said: 'Mills, what shall I do to be saved?' 'Give up your sins,' I said. He lay down on the floor and writhed in the agony of his struggles.

"Finally I told him that it was folly to act like that, and I asked him to kneel with me and pray. He was inclined to do so at first, but hesitated a moment and then said: 'I will settle this matter before to-night's meeting, and then I will rise up and say that I am a Christian.' I left him reluctantly. He did not come to the service at all that night. He had a sick patient. When I saw him again I asked him if he had settled the question. 'I will be in your church before the winter is out,' was the reply. I came away in June, and the doctor was still unsaved. The day I came away he was intoxicated, and he told me that his practice was so exacting that he had to resort to stimulants. A few weeks later there came a paper, and the heavy headlines told of his death. Oh, how I hoped he had repented at the eleventh hour. But no. In the few weeks that had elapsed he had become a miserable sot—had lost his property, his practice and his home, and had purposely taken his own life.

“I tell you this because he was so near to the kingdom—nearer, perhaps, than any man here—and yet he never got in. May you cherish the spark in your heart to-night.”

Mr. Greenwood sang “Almost Persuaded,” and Mr. Mills then said that he wished to ask all present one question—a business question: “Will you encourage every desire that is in your heart to become a Christian?”

Mr. Mills asked those who were willing to encourage any desire they might have to lead the Christian life to stand up. One got up here, another there, then another, and another, until there were twenty or more altogether.

The cards were distributed as in the morning and afternoon meetings, and many signatures were obtained. All who signed were invited to remain to the after meeting, which was so large as to completely fill the Sunday-school room. As the hundreds of men filed slowly out, Mr. Greenwood sang, ‘Have You Any Room for Jesus?’

Room and time now give to Jesus,
Soon will pass God's day of grace;
Soon thy heart left cold and silent,
And thy Saviour's pleading cease.

During the evening service, Mr. Mills took occasion to urge upon the men present the importance of observing Wednesday, the day set apart for prayer, by closing the places of business for a part of the day at least. He said:

“You are called upon to give time to God. We never give him anything unless we make some sacrifice. In a place like Walnut Hills, we have often known of as many as five hundred business men who gave up

their occupation on the day set apart. If a man has an office or works in the city, it would be well if he could get away for a part of the day, say from 9 to 12 o'clock. There was a man in Cleveland who owned a big furniture store. He closed his place in the morning, and put up a notice that he had gone to the meeting. He returned at noon, and in the afternoon did a greater business than he ordinarily did in a whole day. And in the end, I tell you, it is no loss to serve God. I believe that the people of Walnut Hills will do as well as they have elsewhere. Morality lies at the basis of your society, and you can not afford to neglect it.

“I know that you can get away from your business. You can get away for other things. There was a man in New Jersey who came to me at a time when this matter was before us, and said: ‘I am a banker; I can not possibly get away.’ ‘You will have to get away from your business some time,’ I said. ‘Well, not now,’ was the reply. Shortly after that he came and bade me good-by. I told him I was not going away. ‘But I am. I am going up to the Adirondacks to spend a few days with my family,’ he said, and I had nothing to say.”

FIFTH DAY'S SERVICE.

Monday, January 25.

The service began at 2:45 in the Walnut Hills Methodist Church, on McMillan street, with a prayer meeting for women, conducted by Mrs. Trent. Several of the ladies present gave their experiences, and expressed their willingness to aid the cause of the Lord in the blessings of the present time.

At 3:30 o'clock Mr. Mills opened the regular meeting in the body of the church. He came with his usual serenity, and had a happy smile and hand a shake with all the ministers present on the platform.

Among the latter the following were noted: Rev. Dr. Mussey, Dr. R. S. Rust, Dr. J. W. Simpson, Rev. J. A. Hall, Dr. S. M. McChesney, Rev. Louis Nippert, Dr. Wm. McKibben, Dr. A. B. Riggs, Rev. W. E. Loucks, and others. Episcopal clergymen were also in the audience, notably Rev. Mr. Melish.

Mr. Mills was in one of his most earnest and fervent moods. He spoke with great rapidity of utterance, and often with a vehemence and eloquence that did not belie the natural impression he has made of being a man of God possessed of the gift of eloquence.

There is absolutely no effort in anything he speaks or undertakes. His wide, spacious mouth, broad upper lip, his prominent Roman nose, his contour of face, all denote the man of strong character, who necessarily must be in earnest.

There is no superfluity about him—not in his figure, nor in his height, nor in his language, manner or method. He was cut out for a noble mission among men, and none listening to him for one meeting could resist this expression, whatever their differences might be about the truths of Christianity.

He announced his text from the fourteenth chapter of Jeremiah, eighth and part of the ninth verses, beginning, "O the hope of Israel, the Saviour thereof in the time of trouble," laying special stress upon the words: "Why shouldst thou be like a mighty man that can not save?"

He said the present form of effort among the Christians of Cincinnati was the mightiest and best ever permitted to man. It was an effort in perfect harmony with the designs of Almighty God.

Let me tell you of a few conditions to enter the kingdom of God. We must call on the name of Christ in the first place. Leave iniquity. Say to Him: "Try me; cleanse and purify my heart." See to the arguments used by unbelievers against Christians. Be pure, sincere, powerful and joyful, that their slurs may vanish and God may be glorified. Let us commence with ourselves, and ask Him to open up for us the gates of heaven.

Secondly, we must believe that He will let us enter the kingdom. I remember at one of my meetings the results were not so great as had been anticipated. It was not long before we were all on our knees.

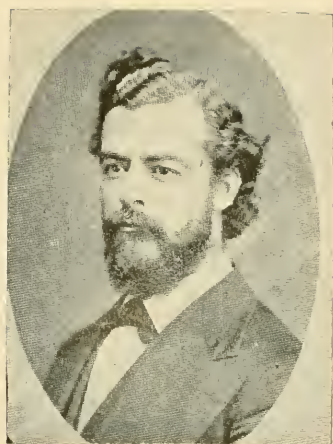
On the next day one thousand came forward to profess the Lord Jesus Christ. Did not Christ say: "And greater things than I have done ye shall do." Behold the faith of Elijah. It was not when he saw the clouds in the sky, but before that, when from the innermost depths of his soul he exclaimed: "There is a sound of abundance of rain."

You read of the great revival in 1632 in Scotland, when, on a rainy Monday, five hundred people confessed Christ to the pleadings of John Livingston. The following Thursday there was not a single conversion. Why this difference? Livingston preached the same sermon. Because on the first occasion the people wept and prayed for their conversion.

And look at Jonathan Edwards. You remember the sermon he preached so effectively that the people



REV. R. S. RUST, L.L.D.
Advisory Member of Mills Executive
Committee.



REV. D. H. MOORE, D.D.
Editor of "Western Christian Advocate"
Advisory Member of Mills Executive
Committee.



REV. J. Z. TYLER, D.D.
Pastor of Central Christian Church.



REV. W. A. ROBINSON.
Pastor of Union M. E. Church, Covington.

were taking hold of the backs of their seats lest they should fall into perdition. Yet there was nothing remarkable in that sermon. It was the Holy Ghost that had stirred up the people's hearts.

Thirdly, it is necessary to give ourselves to God. I have no use for mechanical contrivances or machinery in this matter of conversion. It is the work of the Holy Ghost.

There was a silence. Then the evangelist pronounced a fervent prayer, saying: "Thou art planning great things for this city; right here now, do Thou baptize us with the Holy Ghost." There was another pause, and he continued: "O God, let it be done for Christ's sake.

The benediction was pronounced by Rev. Dr. Riggs.

This afternoon congregation was very large, and the singing of the choir exceptionally fine.

The evening service was held in the Presbyterian Church on Gilbert avenue. There was standing room only.

After a song service, conducted by Mr. Greenwood, Dr. J. Z. Tyler offered prayer.

The evangelist announced his text—a portion of the forty-seventh verse of the fifth chapter of Matthew: "What do ye more than others?"

There is a great difference—a vital difference when it comes to being a real, genuine Christian.

If there is any one about you who does not know that you are a Christian, and you are ashamed to let others know that you are a Christian, get rid of that kind of Christianity at once.

Friends, if your Christianity does not make you any different from other people, give it up as soon as possible. Such Christianity means nothing.

The meanest thing on earth is a worldly Christian. It is like saying a white black man. It is an impossibility.

The poor mongrel who puts on Christian apparel and is still attached to the wickedness of the world, is the meanest thing that crawls on this earth.

Do you know anything of the spirit of the Lord Jesus Christ? You can not serve Him and the world at the same time.

I know of a business man who led six of his employés to Jesus Christ.

I know of a college president who spends his time bringing the pupils of this institution to the kingdom of the Lord. God increase his tribe.

I wonder has your child ever heard you pray?

If you wish to preserve the name of Christian, honor it.

After the benediction an experience meeting was held in the lecture room, in which nearly the entire congregation participated.

SIXTH DAY'S SERVICE.

January 26.

The regular afternoon service was conducted by Evangelist Mills in the Methodist Church on McMillan street. The service was opened with one of Sankey's hymns, "Hiding in Thee," sweetly and solemnly an-

nounced by the associate evangelist, Mr. Greenwood. He sang with the assembled congregation, each note and accent chiming in with the beauty of a song-prayer. It was followed by Hymn No. 167—"What a Friend We Have in Jesus."

Rev. Dr. Pearson, Presiding Elder of the M. E. Church, led in prayer.

Mr. Mills read the last chapter of the Book of Hosea, explaining it after the manner of a homily.

Mr. Mills then announced the meeting for the day of special prayer, and requested the congregation to sing hymn No. 197, "More Love to Thee, O Christ." He announced his text from the sixth chapter of Hebrews, portion of the ninth verse: "Things that accompany salvation."

In regard to closing up business on Walnut Hills the evangelist said: "Catholics, Israelites, and those who choose to be called infidels, have consented to close up their places of business. Thank them for it. Be not in their way. Patronize them, for it is a good act. Be courteous to them. Tell them you appreciate the favor in the name of Jesus Christ."

Among the many ministers present, both at the morning and evening services, was the venerable octogenarian, Rev. Dr. Nast, the patriarch of German Methodism in this country.

EVENING SERVICE.

The evening service at the Presbyterian Church, on Gilbert avenue, was crowded to overflowing. The platform was well occupied by ministers of different denominations. After a song service by Mr. L. B.

Greenwood, the Rev. Dr. Bell, of the English Lutheran Church, offered prayer. Mr. Mills, with a serene smile, pulled off his overcoat, and taking the hymn-book into his hands, explained at length the importance of the special day of prayer. The meetings, he said, will be remembered as long as there is such a place as Walnut Hills. You will need the deepest pity from Almighty God if you have not the spirit of sacrifice. I am glad the business houses will be closed to-morrow. Don't embarrass them, but give them kindness in every way possible. Before announcing his text he requested his congregation to be devoted to silent prayer for a few moments. His text was from the twenty-eighth chapter of Proverbs, portion of the thirteenth verse: "He that covereth his sins shall not prosper." Mr. Mills throughout was logical and earnest. At times he arose to a high pitch of eloquence. Some cover their sins by their limitation of God's law. There are two criterions by which we may judge ourselves—first, by what we are; and secondly, by what we are not. The terrible thing about sin is that there is an eternity to develop it.

Some cover their sins by the mercy of God. There is no earthly knowledge pointing out to me the mercy of God. I might study geology all my life, and yet not find the Rock of Ages; I might study mineralogy, and yet not find the pearl of greatest price; astronomy does not point out to me the Star of Bethlehem; biology does not explain the reason of my existence.

Then we cover our sins with our conscience, the most deceiving means of all. It is a delicate machine. I may rely upon it if I take good care of it. If the machinery is right and well oiled, well and good. Other-

wise it will mislead you. Conscience is the best and at the same time the most dangerous possession a man may have.

If, in sowing the wind, we reap the whirlwind, what shall the harvest be?

With convincing emphasis and tenderness he repeated the words:

“There is a fountain filled with blood,” etc.

I want you to be very thoughtful and prayerful while Mr. Greenwood is singing,

“Where will you spend eternity?”

How many here to-night who will say: “Create in me a clean heart?”

“I will ask you again to bow down in silent, earnest prayer.”

Another pause. He remarked: “God be merciful to us sinners.”

Mr. Greenwood offered prayer, and Mr. Mills dismissed the congregation with the benediction.

SEVENTH DAY'S SERVICE.

January 27.

This day was observed as a midweek sabbath, many merchants closing their stores and attending the services. The services of the day were as follows.

8 A. M. Cottage prayer meetings.

9 A. M. Prayer meetings in all churches.

10 A. M. Mr. Mills in M. E. Church.

2:30 P. M. Union prayer meeting in Baptist Church.

3:30 P. M. Mr. Mills in Congregational Church.

7:45 P. M. Mr. Mills in First Presbyterian Church.

More than one hundred business men closed their places of business on Walnut Hills during the hours of service.

There were unusual occurrences on Walnut Hills this day. Christian people spent their first waking hours on their knees in the privacy of their closets and chambers, and offered up earnest supplication to God that He might bless this day set apart for His worship. Shortly afterwards they gathered with their unconverted relatives around the family altar, and the incense of prayer rose again on high.

At eight o'clock the various families in the different localities gathered in the parlors of some house in their respective neighborhoods, and again petitioned that God's blessing might rest on the day's work.

At nine o'clock the Christian people met in their respective churches, and prayer meetings were held under the leadership of their own pastor.

At ten o'clock there were union services in the Methodist Episcopal Church, conducted by Mr. Mills, and at 3:30 P. M. similar services were held in the Presbyterian Church, led by Mr. Mills. Again, this evening, there was another service at the Presbyterian Church. Nor is this all. The cumulative impulse given to the spiritual life of the community during the day by the progressive series of prayer meetings, from the one where the individual met himself and his God in his closet to the one where all kinds of people—Christians, Jews, infidels and skeptics—met in the mass meetings to listen to the burning words of the evangelist, this was enough to mark the day as unique. But business was practically suspended in the middle

of the working days of the week. Christians have long struggled in this city for the proper observance of Sunday, and the battle has largely gone against them. But now they have snatched a day given over to worldly things, and consecrated it to spiritual uses.

The meeting held this morning in the Walnut Hills Methodist Church was a wonderful testimony of the fact that the community of Walnut Hills had felt in a remarkable degree the power of the Spirit. The spacious church was crowded with men who had left their business, and women who had given up their household duties. There has been no meeting like it in all the history of Walnut Hills before. After the song service, Mr. Mills invited the people to express their thankfulness for the outpouring of the Spirit already vouchsafed.

Men and women rose and thanked the Lord that so many in their Bible classes, or homes, or neighborhood had professed Christ.

One lady arose and said that nine in her class had signed the cards. People in rapid succession testified to their thankfulness for one and another blessing.

Dr. McKibbin said: "I want to thank God that the world is coming to look upon things eternal as they should be looked upon."

Dr. Simpson said: "I am thankful that a number of wives and mothers have promised to use all their influence with their husbands and children to bring them to Christ during the day."

After the testimonies there were a number of short prayers offered from overflowing hearts. Mr. Mills took for his text, the words, "Compel them to come in," and preached a powerful and persuasive sermon.

Somewhat over one hundred and fifty rose for prayer at the close of the sermon..

Mr. Greenwood sang "Jesus is Merciful," accompanied by the congregation in the chorus, and the large gathering slowly dispersed.

It was planned to hold the afternoon services in the Congregational Church, and at 3:30, the appointed time, the congregation assembled. Every seat was occupied almost instantly, and half were left standing up. For ten minutes they continued to come while the song service went on. The church was packed to the aisles, and the lines of people in the aisles ran out through the doors to the street.

At 3:40, Rev. J. W. Simpson arose and said that the meeting would be continued in the Presbyterian Church, a block away. He requested the audience to make the change in as orderly a fashion as possible; but while a great many were obedient to the request, the desire to get a good seat was strong, and there was an impetuous rush up Locust street. It was a case, however, of the first becoming the last, and the last the first. Those who were on the exterior of the building at the Congregational Church occupied front pews at the Presbyterian, and they who were down in front at the former place had to stand in the vicinity of the steps at the latter. Mr. Mills preached from the words of St. John xi. 28: "The Master is come, and calleth for thee." These are the words of Martha to Mary on the occasion when Christ raised Lazarus from the dead. Mr. Mills showed how suggestive was the story of the death and resurrection of Lazarus for Christians who were having a genuine revival.

Mr. Mills drew many parallelisms between the story of Lazarus and the features of a genuine revival. At the close of the service several hundred people expressed their desire to surrender themselves to the divine Master.

Again in the evening was the fact that Walnut Hills has yielded to the spell of the evangelist demonstrated by the throng that crowded into the First Presbyterian Church. There were enough people standing before the doors just previous to the time when they were opened to fill every pew in the house. The doors were opened at 7:15; at 7:20 Mr. Greenwood stood upon the platform and attempted to distribute the people to a little better advantage. "There are still a few unoccupied pew ends down this way, friends," he said. "You will find it easier to lean upon them than to stand up. Come down this way."

A little later there was some most beautiful and impressive singing. The hardest heart in that dense crowd melted under its influence, and if there was anybody who did not join in the song he could not be seen from the platform. The hymn was "Jesus Saves." The choir, seated back of the pulpit, sang the words, "Sing above the battle strife," and then from the gallery, situated away in the rear of the building, came the refrain from hundreds of voices, "Jesus saves! Jesus saves!" Then the choir took up the burden of the song:

Sing it softly through the gloom,
When the heart for mercy craves,
Sing in triumph o'er the tomb,

From the gallery:

Jesus saves! Jesus saves!

Mr. Mills took for his text the words of the eighth chapter of Acts, a portion of the 'twenty-first verse: "Thy heart is not right in the sight of God." He commenced at once to enumerate the classes of people whose hearts were not right. They that have atheistic hearts are not right in God's sight. It is a very striking fact that there are no reputable scientists to-day who deny the existence of God. But while men with atheistic heads are rarely to be found, many are they who have atheistic hearts.

"An idolatrous heart is not right. If there be any man here to-night who prefers in his heart any one of his possessions to the love of God, he is an idolator.

"The unbelieving heart is not right. There is no such a thing as a man's believing in righteousness without believing in the Lord of Righteousness. Belief in Christ is the touchstone of a man's character, and the attitude of a man towards Christ shows exactly what that man really is. If you can not bring yourself to believe, you may be sure that there is something wrong about your heart—there is some pride, some conceit that you have not yet acknowledged.

"No man can have bitterness in his heart toward anybody and be right toward God. Why do you wish to have such a thorn festering in your heart? Yet some of you cling to it as though it was one of your most valuable possessions.

"A proud selfish heart, a divided, variable heart, an impenitent heart—none of these are right in the sight of God. Satan can make men do strange things in this

world, but the strangest thing is that he can make a man proud of the hardness of his heart—proud that he can not be affected at a time like this.

“Then there is the careless, procrastinating heart. Some of you may remember the allegory of ‘Satan and the Revival.’ There was a great religious upheaval at a certain place, and Satan felt the necessity of bringing it to an end. There was a council called, and one devil proposed one course, and another proposed something else. One said: ‘I will go down there and say to the people: “There is no God in heaven, no Satan in hell.”’ Satan replied: “They will not believe you; that will not do.’ And a second devil said: ‘I will go and tell them that there is a God and a heaven, but no Satan and no hell.’” And Satan again said that they would not believe that, and he should not go. A third spoke up: ‘I will go and tell them that the Bible is true, that there is a heaven and a hell, a God and a Satan. But put off your decision. There is no hurry about making it.’ And Satan cried: ‘Go! Go! They will believe what you say.’ Friend, now is the accepted time.”

In the meeting last evening there were hundreds of unconverted people, and Mr. Mills recognized this fact by requesting this class of people to remain at the after meeting. The church members were requested to remain away unless they brought with them some unconverted friend. As the choir sang “Just as I Am, and Waiting Not,” Mr. Mill requested all those who were willing to become Christians to stand up. Some twenty-five or thirty arose in response to this request. A little later the cards were passed around, and many signatures obtained. More than a thousand of these cards have been signed, and the end is not yet.

*EIGHTH DAY'S SERVICE.**Thursday, January 28.*

Despite the fact that Wednesday was observed by many hours of prayer and service, the afternoon meeting held to-day in the Walnut Hills Methodist Church was the largest afternoon meeting that has yet been held at that place.

Mr. Mills read from the eighth chapter of Acts, commencing with the twenty-sixth verse. He took his text from the thirty-fifth verse: "And preached unto him Jesus."

At the evening service, in the First Presbyterian Church of Walnut Hills, Mr. Mills faced an audience that, as usual, filled every available nook and corner of the building. There were very few people there, evidently, who had not been to some one or more of the previous meetings, and the reporter has noticed that the front pew is occupied by the same people, almost to an individual, from night to night. Some people are giving a good deal of time to these meetings who are not there as workers.

The evangelist spoke from the words to be found in the tenth chapter of Mark, the twenty-first verse: "One thing thou lackest."

*NINTH DAY'S SERVICE.**Friday, January 29.*

Mr. Mills addressed the usual large congregation to-day at the Walnut Hills M. E. Church in the afternoon, and at the Presbyterian Church in the evening.

There was no service on Saturday.

On Sunday the services were very impressive, and were all conducted by Mr. Mills in the First Presbyterian Church, corner of Gilbert avenue and Locust street, as follows:

At 11 A. M., for men only; at 3:30 P. M., for young people only; at 7:30 P. M., for non-church members and friends.

At 11 A. M. there was service for women only at the Methodist Church, led by Dr. A. B. Riggs, and a similar service at the same time in the Baptist Church, on Kemper lane, led by Rev. Wm. McKibbin.

WALNUT HILLS WOMEN'S UNION PRAYER MEETINGS.

HELD IN CONNECTION WITH THE MILLS MEETINGS.

In response to a call from the chairman of the Committee on Devotions (in the First District), Rev. Wm. McKibbin, D. D., who had as his associates one gentleman and lady from each of the seven churches in the district, a meeting was held two weeks before the coming of the evangelist; and, among other topics, the one of holding a woman's union prayer meeting was discussed and arranged for.

The first one was held Sabbath afternoon, January 17th, in the Christian Church. This was a large meeting, and as the leader, Mrs. Corvan, a most godly woman, and efficient worker in the Methodist Church, read from John xiv. of the mutual love between Christ and his members, and also of our witness-

bearing, all hearts were truly bound together at the very beginning, and we realized that we were one; also that our consecration must be *entire*, if we would know the peace and joy of abiding in Christ, as did Miss Havergal, when she wrote those beautiful lines:

“ Take my life, dear Lord, and use it,
Wholly thine so let it be;
Filled each moment from thy fullness,
Moulded, guided, ruled by thee.

After Mr. Mills came, daily women's union prayer meetings were held in the Methodist Church, beginning at 2:45, and continuing forty-five minutes.

The first of these was led by Mrs. Trout, of the First Presbyterian Church (Walnut Hills). She read selections from the Old and New Testaments bearing on the subject of “Ministering Unto,” and passed the idea upon the women of the church in these days, that they were not to sit idly by, enjoying the benefits of salvation *all* themselves, but were to actually *serve* in the Master's vineyard, by giving it to those who had it not. Prayers and songs filled the hour, all of which were a fitting prelude of the week.

Tuesday, Mrs. Peters, of the Baptist Church, was in charge. She took us very near the cross, where we felt that it was for us, for our crimes, “He groaned and bled and died, and yet his love had set us free.

Thursday hour was in charge of Mrs. Lehman, of the Christian Church. This was a quiet and very impressive service, and as one after another testified as to the result of personal effort, the very heavens seemed to open and pour out a copious blessing. It was on going out from this meeting that one of the “Marthas” said: “I could not get into all the meet-

ings during the week, but they have been an inspiration to me every day."

And now we come to the closing day of these spiritual feasts, which was in charge of Mrs. Bowman, of the Baptist Church; and she, being always full of the "Holy Ghost," spoke with power. We felt that *all* were of one mind, with one aim, and *that* to do the will of our Father in Heaven.

The "sisterhood," of the churches walked together as *one*, and we feel and know that this unity of heart and life must bear fruit in the days to come. And now as we passed out from these hallowed walls we could again hear the request from our beloved Master to every Christian woman, as He gave it Himself to Mary, the first one on the resurrection morning: "Go to my brethren and say to them, I ascend to my Father;" a command from Jesus Christ to woman to proclaim to the world a risen Lord.

MT. AUBURN DISTRICT.

WHICH INCLUDED AVONDALE AND CLIFTON.

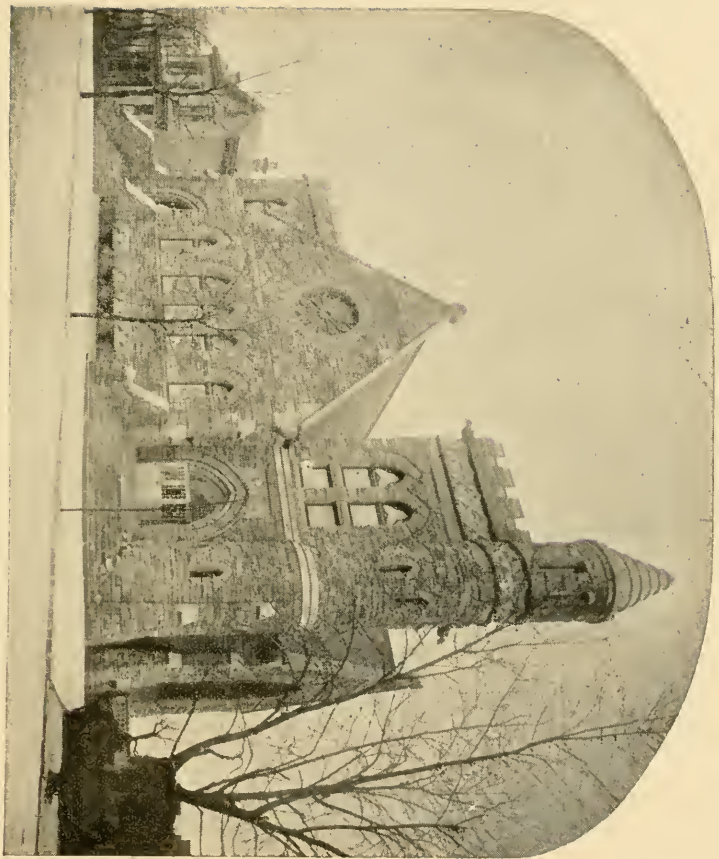
In fulfillment of the plan set forth in the introductory chapter, the field of the work was changed to the district of Mt. Auburn, which included Avondale and Clifton and at the same time the Covington District. The presence of Dr. J. Wilbur Chapman and Geo. B. Stebbins, sketches of whom will be found at the close of the work in the Central District, made it possible to carry the work on in widely separated districts.

The work in these districts was commenced on Monday, February 1, 1892, Rev. B. Fay Mills and Mr. Greenwood alternating with Dr. J. Wilbur Chapman and Mr. Stebbins in the services, thus giving both districts the advantage of the eloquent sermons of both pastors.

The services in the Mt. Auburn District were held at the Mt. Auburn Presbyterian Church, of which Rev. Henry M. Curtis is pastor, with the following exceptions.

The first service, on Monday afternoon, was held at the Avondale Presbyterian Church, of which Rev. Thos. O. Lowe is pastor, by Rev. B. Fay Mills, who preached from the text, "There is the sound of an abundance of rain" (II. Kings).

The attendance upon the service was large, the people of Avondale entering heartily into the spirit of the work so well inaugurated in Walnut Hills.



MT. AUBURN PRESBYTERIAN CHURCH.

To attempt to give all the sermons and meetings held in the different districts would require the pages of an encyclopædia, and, having given a characteristic series of services in one district, be tautological.

The Sunday-school Conference was held at the Mt. Auburn Baptist Church, Rev. E. Armstrong Ince, pastor, and was similar to the services given at the Y. M. C. A.

The service on Sunday morning, February 7, in which Mrs. Ballington Booth, of London, England, the noted Salvation Army leader, addressed an audience of ladies, was held at this church, and was highly appreciated. At the request of many, a considerable portion of her words are republished from the excellent report of the *Times Star* of February 8, 1892.

The ladies' prayer meetings were held at the Methodist Episcopal Church, corner Auburn Avenue and McMillan, of which Rev. J. J. McCabe is pastor. They were largely attended, and there can be no doubt but that the fervent prayers of the ladies of Mt. Auburn added to the power of the good work done in this district.

The last afternoon meeting was held at the Clifton Presbyterian Church in Clifton, of which Dr. E. L. Warren is pastor. The sermon was preached by Dr. J. Wilbur Chapman, from the text: "We have left all and followed thee" (Mark x. 28). The attendance was large and representative of the wealthiest families in Cincinnati. Dr. Chapman's sermon was eloquent and searching, and the Spirit of God rested upon the hearts of the people, who were thoroughly in sympathy with the work and the eloquent ministers who addressed them.

The other services, from Tuesday, February 2nd, to Wednesday, February 10th, held in the evenings at the Mt. Auburn Presbyterian Church, were attended by audiences that demonstrated the breadth of possibility that lies in the work of the Rev. B. Fay Mills to teach and touch for Christ people in all ranks and conditions of life.

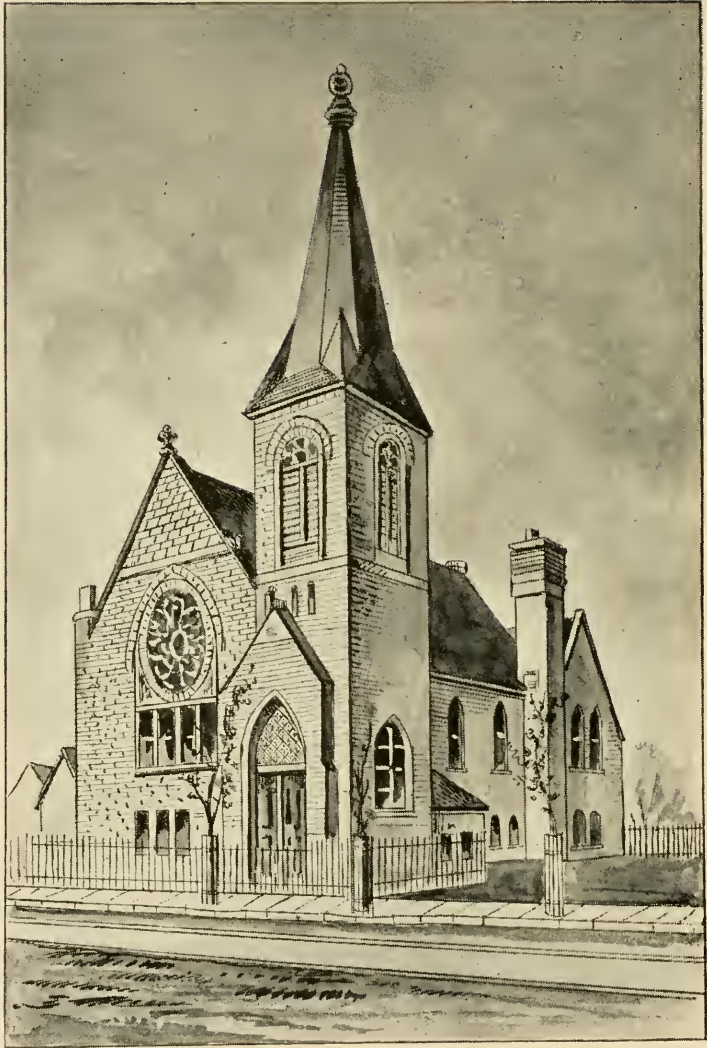
The congregations at these meetings were from the most cultured centers of wealth in our city, and entered heartily into the spirit of the revival and added largely to the wealth of rejoicing that ascended for many days, as souls were gathered to eternal salvation.

Mr. Mills has frequently expressed as his idea that methods of work once perfected will apply to all, and he has proven his idea by practical demonstration.

Passing from one section to another with the same methods and largely the same sermons, he has in all cases been crowned with success. Whether in the center of wealth and relative exclusiveness or before the massed throngs of eager seekers, he has spoken the same blessed words taken from the same Gospel. Surely he has demonstrated that the Gospel is for all men and all times.

The services in the two sections differed only in the social difference of the attendants. The people of Mt. Auburn, Clifton, and Avondale entered heartily into the work and filled the churches with a cultured audience, who gladly heard and as gladly received the Gospel of Jesus Christ.

The following churches composed the Mt. Auburn District: Clifton Presbyterian, Rev. E. L. Warren, D. D., pastor; Avondale Presbyterian, Rev. Thos. O. Lowe; Mt. Auburn Presbyterian, Rev. H. M. Curtis;



MT. AUBURN BAPTIST CHURCH.

Mt. Auburn M. E., Rev. J. J. McCabe; Avondale M. E., Rev. J. W. Peters; Mt. Auburn Baptist, Rev. E. A. Ince; and Mt. Auburn German M. E., Rev. Jno. Oetjen.

The same general plan, fully shown in the report of Walnut Hills, was observed in this district. Many of the sermons by Mr. Mills were repeated here.

Space limit alone prevents a full report of the sermons of Rev. B. Fay Mills and his able associates, and compels us to the limitation of one full sermon by Dr. J. Wilbur Chapman.

ADDRESS OF MRS. BALLINGTON BOOTH.

DELIVERED AT MT. AUBURN BAPTIST CHURCH,
SUNDAY, FEBRUARY 7, 10 A. M.

Her subject was "Consecration," and those who faced her read a thorough sermon in her pure face, which they knew to be the index of her character, more than any she could have preached in words. Seated on the platform at the left were Mrs. Thane Miller, Mrs. Bishop Walden, Mrs. Henry Sage, Mrs. Ince, Mrs. A. J. Sage, and Mrs. Geo. Mason; on the right were Mrs. Booth, her secretary, Mrs. Vickery, and Capts. E. Heffelman, A. Heffelman, Irvin and Widrig.

Mrs. Thane Miller, after the invocation by Mrs. Walden, introduced Mrs. Vickery, who read for the Scripture lesson a few verses from Philippians ii., beginning with the fifth. Capt. Irvin led in prayer. Then the eyes of all were fixed upon the girlish figure of Mrs. Booth as she advanced to the front of the

platform and in a sweet voice, pitched at a natural key, began to speak :

“ My heart has been so very full this morning as I have been sitting here on the platform and lifting it to God, that I now feel that my great difficulty will be to put into words all that I have to say. I sometimes think that it would be a very blessed thing if we could lay our hearts open that people might see what was within them ; it would be so much better than to place our dependence upon weak words.

“ I am glad to be able to speak to an audience composed of members of my own sex, for I believe that God has a great mission for the women of this latter part of the nineteenth century. When we think of the wonderful gifts that God has given to women of sympathy and limitless love, of patience and infinite tact, it seems strange that for so many ages she should have been pushed into the background, where she could have no exercise for these faculties. For she may, indeed, be one of God's most powerful agents ; she may go out and do Christ's work in saving and redeeming fallen humanity, as none others can. Sometimes people say that because woman has such a capacity for suffering and is physically so weak, her place should be one of safety and comfort. ‘ Put her,’ they say, ‘ where she can suffer no harm.’ But I know that God can enable us to go everywhere to fight and to die in the forefront of battle. When we turn the pages of history we find examples enough of what woman can do. As I look back my thoughts rest upon one woman who was able to do and to dare. Surrounded by her people in the market-place, when others acted the part of cravens, she stood boldly up

and said that she would take the sword of her forefathers and go forth to battle. With one accord her countrymen rose to her support, and a little later they placed upon her the iron crown of Hungary.

“We can rise in our weakness and place our hands in those of the great Source of strength and say: ‘Lord, we will be Thy warriors; we will snatch Thy jewels from the terrible places into which they have fallen, and will return them to Thee that they may shine brightly in Thy diadem.’ As a member of the Salvation Army, and in view of its history, I have a right to speak of what woman can accomplish in battling. I know that God can make a great deal out of poor broken hearts. The more broken they are the more beautiful they can be made. Sometimes people say to us, ‘You talk of going down into the slums where virtue does not exist and sobriety is not known. If you get such people to listen to you what can you do with them?’ There is a stone, of which I am very fond, and which I used to wear before I gave up all my jewelry for Christ’s sake. It is a stone that has no color properly of its own. It is the opal. Yet when you hold it up in the path of a sunbeam it reflects all the colors of the rainbow. Without light it shines not at all; with light it glows with a radiance surpassing that of all other gems. Where do these colors come from? Oh, friends, this opal is a stone with a broken heart. Just so, broken hearted humanity. If the light be poured upon it, it will shine with a great and unexpected beauty; the greater because unexpected.

“In the Salvation Army we know what a woman can do. Whom do we send to the lowest and vilest places in the slums of our great cities? A woman.

We send her alone with her God and a companion of her own sex, and we find in the worst places where humanity lies rotting, where outcasts are dying upon straw, where the houses are more like hells than like homes, that a woman can do what man could not do. Ah! God has given some of our women a wonderful power to help and uplift. He can make her the lion tamer. Often, indeed, does she quell the turbulence of drunken, reeling men when nobody else could, through the power from on high. As I stand here and think of the great possibilities that lie in your natures, I long for words to make you realize it as I do.

“The great thing for us to do is to consecrate ourselves. I hope to speak right to your hearts this morning. Have you and I not known the sorrows and joys of womanhood? Have we not stood at the bedside of a dying mother? I have.

“Have we not, many of us, stood beside a mother’s grave and turned away with a feeling that never again we should know what comfort meant? I have. I remember that when I went into the room where my dead mother lay, and knelt down by the bier crying desperately and piteously, I heard a voice which said to me: ‘As one whom her mother comforted, so will I comfort thee.’

“Have we not, many of us, knelt at the graves of our first born? I have. Do we not, many of us, when we go home, twine our hands in the golden locks of some baby boy or girl that is still left to us, and pray that we may be more worthy mothers? I do. And so we have but one heart to-day; we want to be ideal wives and mothers. Let us pray to be not only like our mothers before us, but something even higher.

Let us say : 'Lord, make me a woman like after Thy ideal? And let me go out and do Thy work, and not my own. Let me go to souls that are now wandering in the desert, and show them where the green pastures lie.'

"There is a picture that I always love to look at, love to think of—a picture that I once saw in the Louvre, in which Christ is represented as nailed to a hard wooden cross. At the feet of the Lord there kneels a woman. To embrace the Lord's feet she had to put her arms about the cross. So it is with us to-day. We all wish to kiss the feet of Jesus, but we must understand that we can not do this without embracing the cross. It will mean some blood ; it will mean some sharp thorns ; it will mean some wounds ; but I tell you it also means some joy, and a glory that the very angels would rejoice in.

"It seems to me that there are some essentials which Christ has laid down for us, if we would fulfill our woman's mission. Alas, how many hands grow weary, how many acres of God's vineyard have gone to waste and to weeds because so many have started out without understanding what God wants of them. It seems to me that the religion this nineteenth century needs—that which women should be willing to spread—is a religion of light, which people can see and take hold of in the night time and in the darkness. It seems to me farcical for people to talk about letting their light shine when there is plenty of light about them, and letting it vanish when they pass from a Christian company into that of the skeptical and vicious. That is not a Christ light that goes out in darkness. My mind goes back, as I speak, to our army work in Switzerland. What a work we did there! We were

hounded from place to place by the police, and it seemed as though all the powers of hell were leagued against us to thwart us at every step. We made six thousand converts in a short time, but we endured all kinds of persecution.

“Finally my dear sister, Miss Booth, and I took occasion to rest for a few days in one of the Swiss castles. When it was light we had to keep in close confinement for fear that the police would ferret us out and drive us away. But at night, when it got very dark, we would walk up and down the mountain roads, and we used to amuse ourselves by chasing the little glow-worms. When we caught one we would fasten it in our hats, that we might see each other afar off. But we experienced great difficulty in capturing these glow-worms. Many a time I would tiptoe carefully up to one, and then when I was about to grasp it its light would disappear, and I would not know where to put my hand.

“God does not want any glow-worm saints. He wants the light to be one that is true, steady and constant. What would be the use of a lighthouse that sent out the electric spark by day and shut down by night? But God can shine down into our hearts and kindle a light that shall shine day in and day out.

“I think I hear some of you saying: ‘Ah, you talk about going into the slums and working with the degraded.’ No, I do not. God knows that in some of our little circles of society there is darkness enough. I do not refer to the darkness of vice like that to be found in the slums, but I speak of the darkness in the homes where there is no Christ, where there is no real Christian living.

“There is one way by which the diamond can always be distinguished from paste. Hold it up in the light, and the true gem will give out a delicate blue sparkling light that the imitation can never give. So the world can tell the true Christian from the false. In the day of test the former’s light shines clearer and clearer, while that of the latter grows dim and lacklustre. You say that you can not shine? Well, you can reflect, you can shine back the love of Jesus that is in you. To be sure, not all hearts have the power of reflecting. Only the pure heart ‘can shine,’ and I mean by purity, the purity of holiness which God can give, by which we are kept not only from the great sins which can not be named here, but from the many little things that can be done and said and which leave a scar. I found in my own experience that I got no help or comfort until I came and laid myself upon God’s altar. For ten years he has led me in his service, and I promise you that all of your doubts will be settled if you only once consecrate yourselves to Him.

“Of late years I have given my attention during my spare hours to the study of antiseptic surgery. At first my heart recoiled from the work, but I have mastered this distaste and have gained many wonderful lessons at the surgeon’s table. I have noticed many analogies between the work of the surgeons and that of the Salvation Army. The surgeon has to have very clean hands before he can undertake an operation, and his instruments have to be scrubbed and washed in various cleansing and disinfecting solutions. And the surgeon’s attendant has to prepare his hands before he can handle the instruments. If one of the instruments happens to be brought accidentally in contact with the

clothing of the patient it is rendered useless for the time being.

“And so we militant Christians must become pure. No effort of our own, no amount of resolution can make us pure enough for service. If we are to be instruments, we must be passed through the fires of purification. If we are not pure as God can make us pure how dare we go out to those who are impure? They would say to us, ‘Physician, heal thyself.’ Worse than that, as an unclean knife might convey a poisonous germ to a patient’s system, so we, being unclean, might poison another’s soul.

“There is a great antiseptic that can make us pure—the precious blood of Jesus Christ—the blood that was shed on Calvary. Washed in this, we can go out into the world, and it will recognize that we are in it, but not of it, and we can feel that we are supported by the power of purity. I knew once of a surgeon who undertook to perform an operation upon a man whose system was full of a malignant poison. He had a little skin bruise on his hand, but it was so tiny that he thought nothing about it. After the operation the little prick began to smart, and soon after it began to fester. He came very near losing his arm from that little act of carelessness. And so it seems to me that if we have allowed our own hearts to entertain anything inconsistent with our professions, we are likely to become contaminated with the things of the world, which we go out to overcome, and which are antagonistic to the things of Christ.

“The Christian without the power of God is like the beautiful machine without the motor, and the acquisition of this power is not so long a process if the

heart is once prepared. Even before we go out of this room the power of the Holy Ghost may come to us if we are willing.

“But it is useless to talk to those that are fettered about this power. If you go to a man who is chained to a stone in a prison and tell him that he has the power to run, he laughs at you; his limbs are bound. And so it is in regard to the Christian life. There are some who are fettered, and until these fetters are removed it is useless to talk. But the blessed Christ can remove these shackles.

“The power of all powers is the power of love. You can talk about everything else on earth that is good, but you will mention nothing equal to love. We know how that can break what otherwise never could be broken. And so the love of God can break the strongest fetters that bind.

“What a responsibility there is upon each one of us! There are precious little feet that are to travel along the paths we are treading. Ah! we must tread in the path of purity! A little while ago I was spending a day at home with my little baby boy. How many lessons he teaches me! Although he is a member of the Salvation Army in spirit as much as a four-year-old boy can be, yet he is like all other children—fond of mischief. I feel that I have to be very careful with him for fear that people may say that my work as a Salvationist has interfered with the proper performance of the duties which, as a mother, I owe to my boy. And as my mother-in-law brought up her eight children so that they all unhesitatingly joined in the work of the Salvation Army, so I mean to bring up my boy. Well, this afternoon, when I went upstairs, I

found him sitting up in his cot, and there was a mischievous gleam in his eyes. I soon found out what he had done. It was only a little thing, but I felt that I must punish him for it. I shook him a little, and he began to cry in an ugly way. It was a real naughty cry. You are mothers, and you know what I mean. Finally I leaned over the cot and said, 'You make Dado very, very sad; you will break my heart. Dado may go to heaven, and then you will feel very sorry.' And then the little fellow melted and threw his arms around my neck and cried, 'I am going with Dado, and I want to go by the angels' way.' As I turned away I thought how blessed it would be if we could go together and along 'the angels' way.'

“Those who find the truth in this book [laying her hand on the Bible] must live lives of such purity that we shall lead not only our children but every one along the right path. Let us not be selfish. A woman, to be what God would have her be, must be very unselfish.

“And now, in conclusion, I wish to be very personal with you. I wish to ask if there are some of you who are willing to consecrate yourselves wholly to God. I do not know just how you conduct these meetings, but at the end of some of our Salvation Army meetings we have had hundreds stand up in testimony of their willingness to consecrate themselves to God's service. When I confessed Christ I stood up before four thousand people. Will those who feel that their lives have not been fully consecrated stand up? [Several stood up]. Ah, there should be twenty or thirty. I want those to rise who feel that their lives have not been as useful to Christ as they might have been, those whose

steps have sometimes faltered. [Twenty or more arose]. I think that women have to overcome a natural timidity about doing anything in public. Not many of them have reached the point where they are willing to endure to be pointed out as eccentric or peculiar. They fear that the world may call them fools or cranks. Can not you overcome this feeling?" (Enough stood up to make the number standing about one hundred).

Mrs. Booth prayed fervently, and the congregation was dismissed after the singing of the choir:

"Though your sins be as scarlet,
They shall be as white as snow."

SERMON,

PREACHED IN THE MOUNT AUBURN PRESBYTERIAN CHURCH,
CINCINNATI, O., FEBRUARY 3, 1892.

BY THE REV. J. WILBUR CHAPMAN.

TEXT. "See that we receive the full reward."—II. John 8.

The rewards of a Christian are before him as an inspiration, and, while we ought not to work for them alone, we ought not to lose sight of them.

I have been greatly impressed with the subject of crowns, and greatly helped in view of the fact that, while I may have one of them as a reward, it is possible for me to have them all. Any crown is in itself interesting. The crown of Ivan was studded with one hundred and forty-eight diamonds; the crown of Peter with one hundred and eighty-seven; the crown of Imperial Russia, twenty-five hundred; and the crown of France, five thousand and fifty-two. Can you imagine

their splendor? And yet the crown of the poorest saint is infinitely better.

It is not a question of our salvation. Faith as a grain of mustard seed can save us. It is a question of rewards given to us because of faithfulness in service. There have been rewards given men here. Captain David Gun, of the battle at Agincourt, was wounded, and King Henry V. knighted him as he lay. Garibaldi, finding one of his men dying in the hospital, promoted him that he might die as an officer. But all things are as nothing when compared with the rewards of a Christian.

I have five crowns to present to you as an inspiration.

1. The crown of life. James i. 12: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life."

This is the martyr's crown. What a transition for Paul, from the dungeon to the presence of Christ. For Latimer, from the stake to the throne. For Robert Hall, from insanity to glory. And what a transition it will be for some of us.

There is a great deal of emphasis to be placed upon the word 'endure.' Many a saint can stand at the judgment seat of Christ, and say they had done almost nothing for Christ. They had had the aching head, the weak side, the irritated lung; they could only say they had done the best they could, as they tried to be peaceful and patient; they could not enter into the thickest of the fight. They were rarely in the meetings. Their voices were still where others were heard. All they could do was to pray, like a man who prayed for his pastor for fourteen years. He never heard him

preach in all the time, but each year there were souls converted to Christ by the score. The people could not understand the secret of it. The minister did not know himself, until when he was leaving his pastorate, saying good-by to all the people, he met this man in his home, when he said: "Pastor, I have never heard you preach in all these years, but there has never been a day that I have not prayed God earnestly for a blessing upon your ministry." Then the secret was out. It is great praying that makes great preaching. And for those who are thus-faithful there is a crown of life. There are those whose talents are small, whose gifts are few, whose position is humble, who can only give the cup of cold water, and speak the kind word, but to all such he will say, "Inasmuch as ye did it unto the least of these, ye did it unto me."

A Russian soldier on picket duty was found by a peasant without an overcoat. The peasant took off his own great coat, gave it to the soldier, and hurried home. Chilled through and through by the Russian winter, in a little time he died, but, before he died, he had a dream in which he seemed to stand in the very presence of Christ. When he had opened his eyes he told his friends that he had seen the Master. "And the strangest thing," he said, "He had near to Him my great coat, and when I asked Him what it meant, He simply said these words, 'I was naked, and ye clothed me.'"

Never a kind word, a cup of cold water, a pleasant smile, an earnest prayer given in the name of the Lord Jesus, but will meet a reward, and the reward will be the crown of life.

2. The incorruptible crown (I. Cor. ix. 5). This is exactly the opposite of the first, and is for the one pos-

sessed of an aggressive spirit. Paul said there are those who are striving for a corruptible crown, but he was seeking the one incorruptible. It was the same spirit possessed him when he said: "And now, behold, I go bound in the spirit unto Jerusalem;" and again: "This one thing I do;" and again: "Laying aside every weight and the sin which doth so easily beset us;" and still again: "I am willing to suffer the loss of all things."

It is the same spirit which possessed Rowland Hill when he saw a gravel bank which had caved in on the workman, and shouted until they heard his voice a mile away. It is the spirit that animated the son of Cresus; he was dumb, but he saw his father's life in danger, and he cried out in such agony that the strings were snapped that imprisoned his speech, and he said, "O kill not the king." It is the spirit we should have if we but realize the lost condition of men about us.

The church is all wrong in its ideas if it says we have opened our doors, let the people come in if they will; the Gospel is free, the singing is attractive. This is not the spirit of the Master, for He said that we must go out after the lost until we find them. It is a very strong hint that if one method will not attract men to Christ, it should give way to another.

Chalmers was noted for his perfect diction. In speaking, his sentences were like arrows of light; they shone with all the perfection and beauty of jewels; but they were as cold as ice, and as lifeless as stone. Chalmers' heart became fired with zeal for souls and with the love of God, and he forgot everything else in his preaching save that men were lost and that he had been sent to warn them, and in his latter days hundreds and thousands were born into the kingdom.



FIRST PRESBYTERIAN CHURCH, COVINGTON, KY.

It is said that the great conflagration in London could have been easily stopped if the firemen could have proceeded against it, but they could not do so until they had received the order from the lord mayor, and he could not give the order until he had entered his office, seated himself in his official chair, donned the robes of office, and in the regular way sent forth the message for them to fight the flames. By that time they were almost beyond control. We sometimes find this spirit in the church of to-day. There is such a thing as a church being almost dead because of dignity and conservatism, and it is an inspiration to know that there is a crown awaiting a man whose spirit is just exactly opposite.

3. The crown of rejoicing (I. Thess. ii. 9). If there is one more to be desired than another, to me it would be this one, for it may be called the soul-winner's crown. Paul says, "For what is our hope, our joy, our crown of rejoicing? are not even ye?" And by this he meant to say that the crown of rejoicing was to be found in the Thessalonians themselves, for he had won them to Christ.

That is the crown Wesley is to wear, also Baxter, Whitfield, Edwards, and Moody. I beseech you that you wear it yourself. It is the crown the sainted Spurgeon wears to-day, for it is said that he led thirteen thousand into the kingdom in his own church, and that is but the beginning of the number throughout the world.

This country is not like England, rich in monuments cut from stone, but the best monuments in England are not these, but the lives of Wickliffe, Howard, Clarkson, Livingstone, and Carey, and such a monu-

ment each one of us may have if we are but seeking to lead others to God.

There is no service that pays so well in this world. One of the best Sunday-school workers in this country is Mr. Ralph Wells. At one time he told me the story of the beginning of his work. He had just been converted, and had a desire to teach in a Sunday-school. He asked the superintendent to give him a class, but he declined. He asked him again, and he said "No." A third time he told him that he would give him a place to teach if he would get his own class, and so the young man started out. Going first to a house not far away, he made his errand known to the lady of the house, and asked her if her boy could come to Sunday-school. She quickly answered "No," that she was afraid to have him go because of the teaching he might receive. "Then," said Mr. Wells, "I wish I had not thought of the work."

Finally she said to him, "Who will teach him?" "Then," said he, "I was more uncomfortable than ever." Finally he said, "I spoke out, saying, 'Well, I'm going to teach him,'" and there was something in the way he said it that so impressed the mother that she said, "Next Sunday the boy shall be there." He came. The young teacher touched his heart, and as a result he gave himself to Christ.

Said Mr. Wells to me: "I want to tell you another story. Only a little time ago I was called to the bedside of a young man who was dying. His wife was sitting near to him, sobbing as if her heart would break. He motioned to me to come nearer to him, and then to lift him up, and I put my arms underneath him, and drew his head close to my breast. Then he began to

talk, and among other things he said: 'Teacher, does n't it pay, this blessed service in which we have been engaged' and with his last words touching the story of his life work, he went out into the eternity. And," said Mr. Wells, "that was a boy I first led to Christ. He was my associate in Sunday-school work. God had mightily used us in leading others into the Kingdom."

The great Sunday-school worker was still for a moment, and then he said: "Pay? There is no service in all this world that can pay like it. I had rather feel the joy that comes as a result of leading one soul to Christ, than to have anything that the world could give. But there is this to be remembered, that we not only receive our reward here—we shall also have a crown of rejoicing."

4. A crown of glory (I. Peter v. 4.) "But when the chief shepherd shall appear, ye shall receive the crown of glory." This reward is for those who are the shepherds of the flock. Some would call them the pastors, but there should be more pastors in the church than simply the man who preaches the gospel. I have sixteen elders in my own church, and I count them as shepherds of the flock, and God looks upon them in the same way. There are many members of a church who could do this same work that God expects. It will be a happy day for us when we reach the time when the members of the church will feel themselves called upon to hold up those who are the babes in Christ.

Many people are afraid of the results of the revivals. This always depends upon the condition of the church. If we let the people come in, and do nothing to hold them, they will drift out. If the church is spiritual,

the new members will be spiritual. If it is worldly, they will take upon themselves the same character. The rule is that new members will always average after the old ones. The greatest work of the church is at the time when the greatest number is being received. I can remember when my own little girl was just beginning to walk, that we were obliged to hold our arms about her as she took her first steps, but now we never think of doing it. She can run and not be weary, and the promise of God's word is that he who is like the shepherd of the flock, watching the weakest with the tenderest care, shall receive the crown of glory, when the chief shepherd appears

5. The crown of righteousness. (II. Tim. iv. 8). "Henceforth there is laid up for me," just as if it were the best crown of all, and had the best place in the mansions above, "a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all them that love his appearing." I fear some of us may not receive this, but it is a blessed hope; it will keep us pure and make us faithful, keep us watchful and make us earnest, so that all the crowns are really embraced in this one.

Are you ready? For all those who go with the uplifted face crying, "O Lord Jesus, how long?" he will come, and his reward will be with him; it will be the crown of righteousness.

But there is something better still beside. In Revelation, fourth chapter, we are told that the four and twenty elders are to be seen with crowns upon their heads, but in the tenth verse we are told that when the Lamb, slain from the foundation of the world, appears, they cast all their crowns at His feet.

“Thou art worthy, O Lord, to receive glory and honor and power.” So that the best reward after all is to be with Him.

That was a glad day in 1855 when the soldiers came back from the Crimean war, and the queen gave them medals, called the Crimean medals. Galleries were constructed for the two houses of parliament and the royal family, to witness a presentation. Her royal majesty herself came in to watch them give the reward. Here comes a colonel who lost both his feet at Inkerman, he wheeled in on a chair; here is a man whose arms are gone; and so they came, maimed, halt. Then the queen, in the name of the government, gave the medals, and the bands of the people, with streaming eyes, sang “God Save the Queen.”

But I can think of something that would have made the same more wonderful—if these men had taken off the medals which the queen placed upon them, and cast them back at her feet, saying: “No, your majesty, we can not keep them. We give back the medals. To see thee is the greatest reward.” That shall we do in heaven.

The time will come when we shall take the crowns that we have received from him, and we shall cast them at his feet. Then shall our eyes behold the King in his beauty, and that will be a full reward.

COVINGTON DISTRICT.

In the Covington District, entered at the same time as the Mt. Auburn District, the following churches and ministers coöperated :

Union M. E., Dr. W. A. Robinson; Main street M. E., Rev. F. D. T. Bickley; Shinkle Chapel, C. W. Sutton; Scott street M. E., South, Rev. W. T. Bolling; Eleventh street M. E., South, Rev. W. A. Cooper; Fourth street Christian, Rev. Walter S. Priest; Fifth street Christian, Elder W. S. Keene; First Presbyterian, Dr. J. I. Blackburn; Madison avenue Presbyterian, Rev. W. H. Neel.

While the success in Walnut Hills had in a measure prepared those in the work for any degree of fervor, they were more than encouraged by the gathering of people, far exceeding the capacity of the First Presbyterian Church on Fourth street. At 7:30 P. M., Monday, February 1st, at the time appointed for opening the doors, it was impossible for a man to make his way into the church.

A thousand people were turned away because they could not even get standing room. It was remarked that in the congregation the men predominated, and this was true of all the meetings held in Covington. Not only did this meeting exceed in size any of those held at Walnut Hills, but it differed in quality. It was made up of more impressible people. Either the accounts of Mr. Mills, which preceded him, or the work done by the pastors, have had a great preparatory effect; or else the conditions over in Covington were

unusually favorable for the success of this work at this time. However it may be explained, the hearts of hundreds of people were reached with very little apparent effort, and the responses to the invitations to remain to the after meeting, to rise for prayer, and to sign the cards, were so large as to approach unanimity.

Seated upon the platform were most of the ministers of the Covington churches engaged in the work. These clergymen are Dr. W. A. Robinson, of Union M. E. Church; Rev. F. T. D. Bickley, of Main street M. E. Church; Rev. C. W. Sutton, of Shinkle Chapel; Rev. W. T. Bowling, of the Scott street Methodist; Rev. W. A. Cooper, of the Eleventh street M. E. S.; Rev. Walter S. Priest, of the Fourth street Christian; Elder W. S. Keene, of the Fifth street Christian; Dr. J. I. Blackburn, of the First Presbyterian; Rev. W. H. Neel, of the Madison avenue Presbyterian Church.

Dr. J. I. Blackburn led in prayer. Mr. Greenwood sang "Throw Out the Life Line."

Dr. Robinson then introduced Mr. Mills. He described the work done on Walnut Hills as the capturing of one of the enemy's outposts. Covington and Mt. Auburn were two other outposts that must be taken during the next ten days. Then the city would be attacked in detail, and finally, in the work at Music Hall, the attack would be upon the very citadel itself. The success of these operations was already assured if the Christian people of this locality would properly cooperate with their leader.

Mr. Mills, upon rising, said: "I am glad to be in this grand old commonwealth of Kentucky, which was my home for many years, and I am especially

glad that I am here to speak about my God, and my father's God. One of the most delightful trips of my life was the one which I took last Saturday to the old home of my father in Paris, Ky. Through him I may claim to be a full-blooded Kentuckian."

Mr. Mills then directed the attention of his hearers to the text found in Luke xxii. 44: "And being in an agony, he prayed more earnestly."

At the close of the regular address he appealed first to the church members who were concerned for the welfare of the souls of any friends or relatives. He asked them to signify their concern by just rising and naming the person or persons, by indicating the relationship. Mothers got up and in trembling whispers pronounced the words, "My son," or "My daughter," wives uttered the words, "My husband," and husbands spoke for their wives. There was no hesitation. People rose in rapid succession for about ten minutes, and it seemed as though nearly every one in the room had some one whose condition was a matter of concern to them. One old woman, bent nearly double with age, said: "My four children." A middle-aged man, with tears in his eyes, spoke huskily: "My sons, my sisters, and their families."

From time to time Mr. Mills interjected some word of comfort, encouragement or incitement. When there was no more response from this class of his listeners, he turned his attention to those who had been Christians in the past, but who felt that they had disturbed the harmonious relationship with God by some sinful deed or thought. They were asked to rise, and the audience, which a moment ago seemed to be made up of Christians who were concerned for others, now seemed to be

made up almost entirely of Christians concerned for themselves.

A little later came the invitation to the unconverted to rise during prayers, and to sign the cards; and here, too, the response was so general as to be very gratifying to those conducting the work.

The reception accorded Rev. B. Fay Mills was repeated on the following evening, when the service was conducted by Dr. J. Wilbur Chapman, and throughout the entire series the meetings were marked by great enthusiasm on the part of the workers and great interest by those who were out of the kingdom. Men who had never attended service came and were saved. Heads of families came to the men's meetings, and at the next meeting were seen with their families. Those who were at the earlier meetings testified at the later, and God's blessing of infinite mercy descended upon all. Fervent prayer, earnest service, were the watchwords of the faithful servants of Christ in this district, and though the immediate blessing was large, all joined in the expression, often repeated, "The end is not yet."

All the services were held in the First Presbyterian Church on Fourth street, Rev. J. I. Blackburn, D. D., pastor; with the exception of one service for men held at the Union M. E. Church, Rev. W. A. Robinson, D. D., pastor. Dr. J. Wilbur Chapman preached the sermon.

A day of prayer and special consecration was observed Tuesday, February 9, 1892. From one hundred and seventy-five to two hundred business places were closed up between 9:30 A. M. and 12 M., and from 3 to 5 P. M., and again at 6:30. The order of services was as follows: At 8 A. M., neighborhood prayer meetings;

at 9, prayer meetings in the various churches; at 10, 3:30 and 7:30, services in the Presbyterian Church.

A clipping from the *Times Star* gives a very good idea of the enthusiastic response of the Covington people to this work.

Among the two hundred business places closed were ten saloons. The streets were very quiet during the time of the morning service, and at very nearly every other window the pedestrian might see one of the cards announcing that the place was closed. There were very few grocery wagons sent out, and the general aspect of the city was that characteristic of a Sabbath day.

After the sermon in the evening Mr. Mills asked the congregation if they had anything to be thankful for as a result of the meetings. He requested all who had received some blessing to stand up. Nearly the whole audience rose to their feet. Mr. Mills was somewhat surprised at the unanimity of the congregation in responding. He asked the people to be seated, and then requested them to rise individually and give their reasons for being particularly thankful.

An old man arose and said that he was thankful because God had answered his prayers, and all of his children had become Christians. Another was thankful for the sweet, heavenly spirit that was manifesting itself in all of the Christian people of Covington. They seemed to be bound together heart and soul.

Dr. Bowling said: "I have received a new spirit of consecration to God's service."

Dr. Blackburn: "I am thankful that our church is the largest, and that we have thus had you with us. I

do not see how we can give you up when the end comes."

A business man: "I am thankful that people have closed their houses for the Lord on this busy working day."

Many others arose and spoke to a similar effect.

Regretting that we can not incorporate all the sermons preached, and the rich abundance of testimony as to the beauty and power of the gospel, we give a stenographic report of the sermon preached in the First Presbyterian Church, Covington, Ky., February 8th, 1892, by the Rev. J. Wilbur Chapman, D. D.

SERMON,

BY REV. J. W. CHAPMAN, D. D.

Text: "Behold, we have forsaken all, and followed thee. What shall we have therefor?" (Matt. xix. 27).

The nineteenth chapter of Matthew presents some characteristics for which the Bible stands distinct from every other book. The Word of God contains the greatest thoughts, and the simplest; the darkest places, and the brightest. Thoughts that disturb us because incomprehensible, and thoughts like angels' songs for sweetness. These are found side by side, especially in the chapter from which the text is chosen.

The first verses have to do with the question of divorce. The disciples could not understand it at all, but it is immediately followed by one of the tenderest scenes in the New Testament. The mothers brought young children unto Him, and He took them up in His

arms, and He blessed them. I do not know a tenderer scene in all the Word of God.

Let us never forget, when we come to the place difficult to understand, that the very next verse may have a precious truth for us. Did you ever notice the disciples' comments, how they seemed to belittle every action of Christ? You do not know how grand Christ is until you compare Him with others. Take the sayings of the wisest men that have ever lived, and place them side by side with the words of Christ, and you will have before you one of the proofs of His divinity. Three times the disciples interrupted Christ in this chapter. The text is the third. The words are Peter's, for, while the other disciples may have had the questions in their minds, he was the only one that would put the thought in words. We are drawn to Peter because of his humanity, his promptitude, and his courage. We know ourselves better as we know him.

That is a beautiful picture that is given as the calling of the evangelist by Christ. It is morning on Lake Gennesaret; to the right is the city of Capernaum; to the left, a fleet of fishing boats returning from an all-night's fishing; upon the shore the multitudes throng around Christ. He enters into a boat, pushes out into the lake, enters into conversation with the disciples, and Peter, overpowered with the view of His divinity, exclaims, "Depart from me, for I am a sinful man;" but the Master said, "Follow me, and I will make you fishers of men."

Peter states a principle of religion in the text, and not only so, but a principle of life as well. It is necessary for us to leave all if we are to be much used in the service of Christ. It may seem to some that it

was very little that Peter left—a few nets, an old boat that needed mending, and his old father; but remember it was all that he had. It seems to us, because seen through a great distance of time, that he did not leave much. When we reach that other shore and look back on the things we have left here for Christ, how insignificant they will seem! A few sinful pleasures, a little worldly honor: Why, it is nothing now!

The things we must give up for Christ may depend upon our calling. Peter gave up more when he became an apostle than when he was simply a disciple. There are some things a minister must give up if he would preach Christ. The gains of the merchant, the fame of the philosopher, and the glory of the discoverer are not for him. There are other things one must give up, if he would be an evangelist. If there is a principle in it all, it is this: we must give up anything that stands in the way of our successful service—of power from on high. It may not be your business, your pleasure, your friends, or your home, and yet it may be all of them. This you must determine, as you are taught of the Spirit.

Did you ever realize that Peter gained, when he became willing to give up everything for Christ? There were constantly being added to him new treasures in the line of his experience, and all because of his confession of Jesus Christ. First, he gained a house; for, if you will remember, it is said that the Lord Jesus Christ entered into his house, and abode with him there. Second, he gained culture. He was a fisherman; more than that, he had been a profane man, a rough, uncouth character. We would never have chosen him as a disciple, much less as an apostle, still less as a

writer of letters. Still, this man, as rough as any on our streets to-day, under the matchless influence of Christ, was so transfigured as to be able to preach with a power second only to the Master's; and his letters, the genuineness of which has never been doubted by the greatest scholars, are said to be written in the purest Greek of the New Testament. This is always the influence of the service of the Master.

Third, he gained the closest fellowship with Christ. When there was sickness in his home, Christ entered in and touched the fevered brow, so that the sickness departed and the afflicted one arose with new strength. It is hard enough even with His blessing to meet and bear the burdens of life, but oh, to have no hope in Jesus! How dark this world would be. He went with Christ on the mount of transfiguration. He beheld his garments grow whiter than any fuller could make them, and his face become shining as a sun; and the fisherman of days gone by, he whose business kept him night and day upon the sea until his face was weather-worn, beheld the transfigured Christ as we shall see Him in the skies. We, too, may become thus transfigured if we are but living near to Him, for the word "transformed," in Romans xii. 2, is literally "transfigured." But he gained more than this. They rose from that last supper, the memory of which is with us still, walked through the streets, out the gates of the city, over the stream, and up the hillside into the shadow of the olive trees, which they say are standing to-day, and there, beneath the locked branches of those old trees, he, the fisherman that once had been, was with our Lord, when through the pores of His skin the blood drops came, when His heart was almost

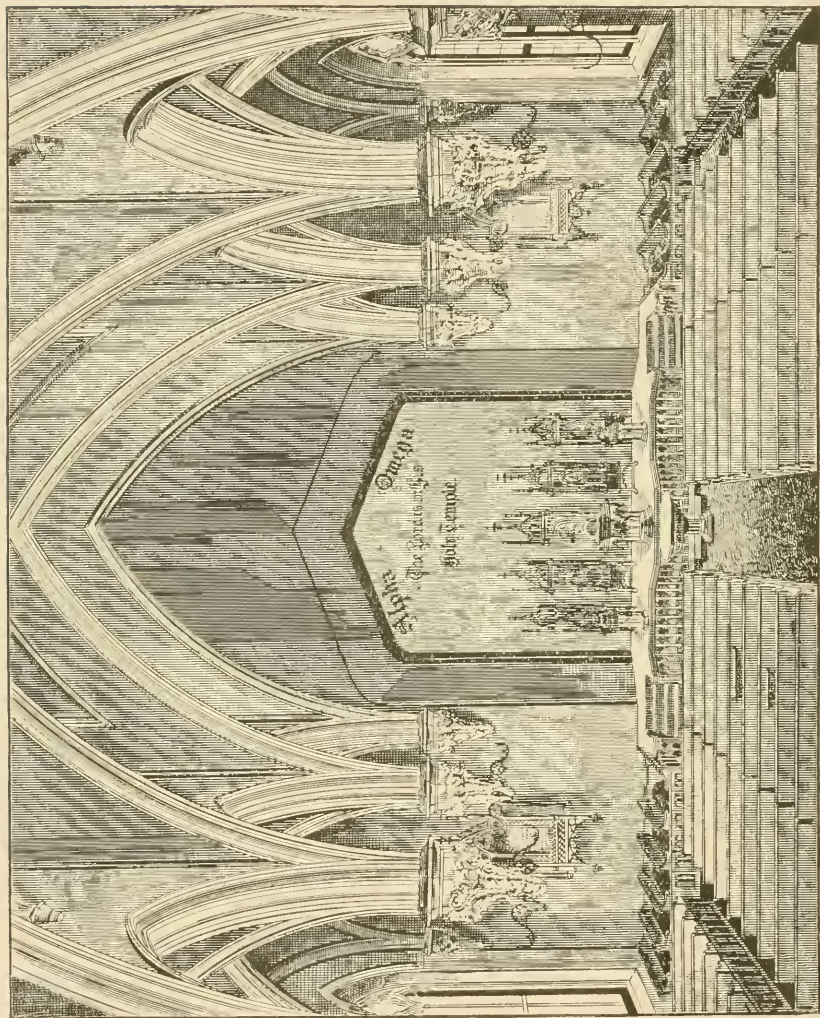
breaking, and when over the enemy He gained a victory. What gain! What infinite gain!

But there was still more. He was with Him at Bethany, also, and saw Him ascend to the skies. Through his tears he watched Him until He was lost in the clouds, and then, with the angel's promise that in like manner that he saw Him go. He would come again, he went forth to preach and to work.

Thou fisherman of Galilee! who would not give up boats and nets, and all things else beside, for such a life! But there was still more gain. Turn aside with me for a time, and enter into a city which has been famous throughout both ancient and modern time. It is the city of Rome in which we stand. We have come near that matchless building which is called the central shrine of all Christendom. We are standing on the very place where Nero set lions on the defenseless men and women whose only crime was that they were Christians. That wonderful building was three hundred and thirty-three years coming into completion, and yet it is not finished. It was the work of fifteen architects, among them Raphael and Angelo. To the summit of the cross in the great dome it is four hundred and seventy feet. Seven hundred and fifty-six columns adorn and uphold the wonderful structure. One hundred and twenty-one lamps, before forty-six altars, are kept burning constantly. Gibbon called it the grandest structure used for religious purposes in the history of the world, and listen—it is said that near to one of the altars is the shrine containing the ashes of St. Peter himself, and for fourteen centuries his statue has been there. The building is St. Peter's at Rome, and, standing here, we behold his

monument. This fisherman, this man of nets and boats, this man of low company and profane speech, who said, "We have forsaken all, and followed thee. What shall we have therefor?" this is what he gained.

But we have more than he if we are but faithful to Christ. "For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours, and ye are Christ's, and Christ is God's."



INTERIOR OF FIRST PRESBYTERIAN CHURCH

THE CENTRAL DISTRICT.

THE EAST AND WEST DISTRICTS CONSOLIDATED.

On February 11, 1892, the work was commenced in the Central District, which, as has been stated in the introductory sketch, was composed of the consolidated East and West Districts.

Reference to the Manual will show the cooperating churches and ministers.

Preliminary to the formal opening of the siege in this district were the services held at the First Presbyterian Church on Fourth street, Rev. Hugh W. Gilchrist, pastor, an account of which will be found under the head of "Noonday Prayer Meetings." The work in this district assumed even larger proportions than that of the other districts, as the territory to be reached was much greater, including all the city below the hills.

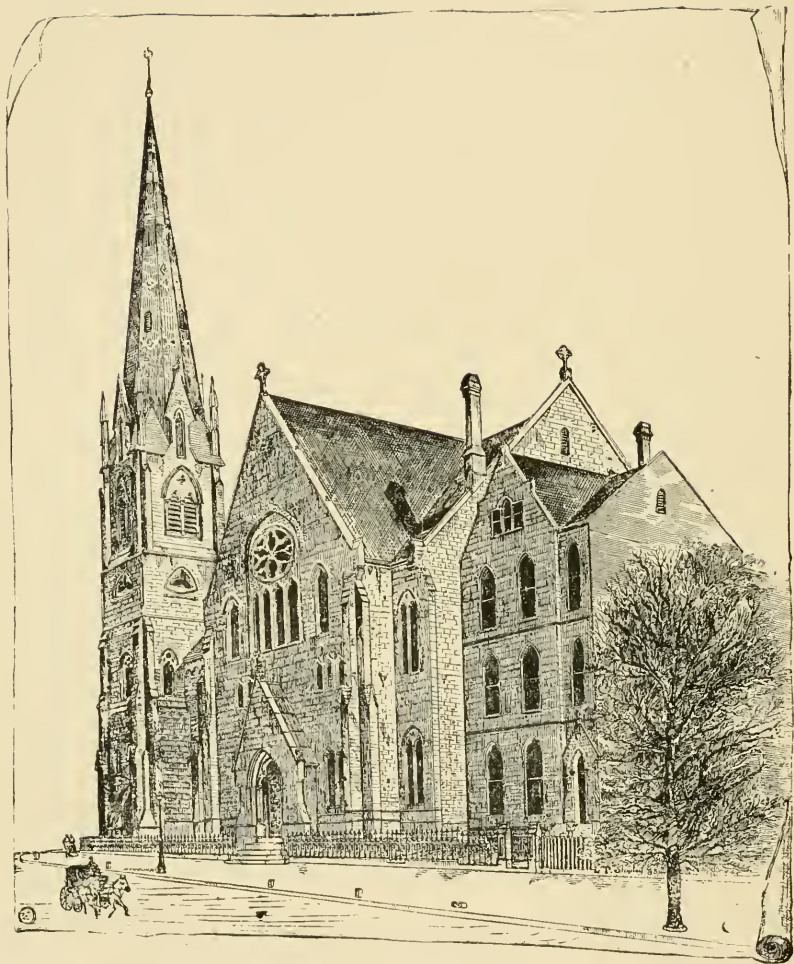
The daily services comprehended the possibility of attending a service at almost any hour of the day. A service was held in the morning at the Vine street Congregational Church, Rev. W. H. Warren, pastor, at 10 A. M.; at the First Presbyterian Church on Fourth street, Rev. Hugh Gilchrist, pastor, at noon; at Ninth street Baptist, Rev. Johnston Myers and Rev. W. D. Holt, pastors, at 2:45 P. M. and at 3:30 P. M.; at the Central Christian Church, Dr. J. Z. Tyler, pastor, and the St. Paul M. E. Church, Dr. G. K. Morris, pastor, at 7:45 P. M.

Every facility in point of time and location was amply provided for those who wished to attend, and the method of special services for different classes, to which tickets of admittance assured comfortable seats, made it possible to handle the great number of people who attended these meetings.

While yet in the full light of the recent occurrence, it would be impossible to state which meeting or series of meetings were attended by the largest numbers; all the meetings had some who were their especial champions. If in one case the Noonday Prayer Meeting was extolled, there would be elicited strong encomiums for the meetings at the Ninth street Baptist Church; and those who attended the Central Congregational were not regretful that they had not attended service at some other church. Many came. All were filled with the spirit of the Gospel.

The presence of Dr. J. Wilbur Chapman and his able associate, Geo. C. Stebbins, made it possible to repeat the evening service, and this plan was carried out, giving all equal share in the richness of the Gospel as preached by these servants of the Master.

Full details of these services would pile line upon line and page upon page, and far outreach the limit of a record the size of this volume. But while much that was said and done may never be printed from type, it has been graven in the hearts of many thousands who heard and saw it, and will be found in the records of holier lives and broader spiritual conceptions. Reports of all the stations of service follow.



ST. PAUL M. E. CHURCH

FIRST SERVICE IN ST. PAUL M. E. CHURCH.

THURSDAY EVENING, FEBRUARY 11, 1892.

The union services in the great central districts of the city, conducted by Mr. Mills and Dr. Chapman simultaneously, opened with much enthusiasm and large attendance, on Thursday evening, February 11th, in St. Paul M. E. Church, corner of Seventh and Smith streets, and the Central Christian Church, on Ninth street, near Plum. Mr. Mills preached at St. Paul Church to a great audience, which filled every corner of the house. A large platform occupied the place of the pulpit, back of which was the great organ, and over which was a spanning arch of gas jets forming the inscription in large letters, "Glory to God in the Highest." The chorus choir of one hundred voices occupied the back part of the platform. In front was the small organ used by Mr. Greenwood, behind which and on either side sat Mr. Mills, Mr. Greenwood, and a number of city ministers, among them Dr. Geo. K. Morris, Dr. M. C. Lockwood, Dr. J. J. Francis, Rev. W. H. Warren, Rev. Frank Granstaff, Rev. A. M. Dawson, Rev. G. Fritz, Rev. J. C. Smith, Rev. D. McKinney, and others. The song service led by Mr. Greenwood began with "There shall be Showers of Blessings," followed by "Revive Thy Work," "I Know Whom I have Believed," "Seeking for Me," "Near the Cross," and "Labor On."

Rev. W. H. Warren offered the opening prayer, Mr. Greenwood sang the solo, "Throw Out the Life-line." Dr. Geo. K. Morris, pastor of St. Paul M. E. Church, and chairman of the West District, made a brief and impressive introductory address.

Mr. Mills then read the 126th Psalm, and made the announcements for the meetings of the United Central District. The great congregation, led by Mr. Greenwood and the choir, sang the hymn, "Even Me," after which Mr. Mills announced his text as follows: "Your very prayerful attention is invited to the gospel according to Luke, twenty-second chapter and forty-fourth verse."

We reproduce this sermon in full, as reported stenographically for "The Advance," of Chicago.

At the close of this first service Mr. Mills held a conference with the ushers, at which he gave them instructions as to every detail of their work, the seating of people, ventilation, order, distribution of tickets, and of inquirer's cards, etc. Not a single possible point was overlooked.

AGONIZING PRAYER.

BY REV. B. FAY MILLS.

TEXT: And being in an agony, he prayed more earnestly. Luke xxii. 44.

He had been praying. He never prayed when he did not pray earnestly, and yet we read that, "being in agony, he prayed more earnestly, and the sweat was as it were great drops of blood falling down to the ground." This text has not been selected this evening with the design of giving an exposition of its entire meaning. It has been chosen for two reasons. In the first place, it refers to the Lord Jesus, who, regarding the manner of his prayer, might well say, as in other things, "I have given you an example." And, in the

second place, it refers to a certain kind of prayer that would put to shame a great deal of our indifferent and frivolous approach to God. This was the critical time in the history of Jesus Christ. It was the time when he felt more than at any other the world's sin, and when he felt like crying out to God with all the power and influence that was in him for the sake of the lost world. And yet Jesus Christ is not the only one of whom we read in the Bible who seemed to have prayed after this fashion. There was a man years ago who was called the "weeping prophet." That title was given to him as a mark of very high regard. I am not sure that we would be complimented to-day to be called weeping ministers. We are getting ashamed to cry in these days, and yet I do not know of anything that might be indicative of a nobler man than to be stirred to tears when the heart was moved by righteous emotion. This man Jeremiah well deserved his title. He said: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." And God heard that prayer of Jeremiah. He received such a desire, and such an answer to his prayer, for we find written in the third chapter of his Lamentation: "Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission, till the Lord look down and behold from the heaven. Mine eye affecteth mine heart, because of the daughters of my city."

There were two men of whom we read in the Bible who seem to have prayed in an exact sympathy with the Lord Jesus in the Garden of Gethsemane. One of

these men was Moses. He had been on the mountain top communing with God, and he came down and heard the sound of revelry in the camp and found the people worshipping the golden idol. His first thought was to destroy the idol. Then he tested the people by virtue of a simple test, making those who were on the side of the Lord stand by him. His next thought was the punishment of those who had led the people into sin; but the underlying thought was the great question, Could there be forgiveness for this great sin? Was God's mercy sufficient for them? Could he have compassion upon them for whom he had done so much, and who seemed to prove so faithless. Was his mercy clean gone forever? He could not tell; he said to the people: "Ye have sinned a great sin, and have made you gods of gold; yet now I will go up unto the Lord for you, peradventure I shall make an atonement for your sin." So Moses returned unto the Lord, and said (and this is the prayer to which I refer): "Oh, this people have sinned a great sin, and have made them gods of gold, yet now if Thou wilt forgive their sins," —and that sentence was never finished; he could not finish it. The man stood there utterly speechless while the Spirit of God made intercession through him with groanings that could not be uttered; and when there came back to him the power of utterance he cried out, "If not, blot me, I pray Thee, out of the book which Thou hast written." I do not know just exactly what Moses meant by that; but oh, brethren, did you ever climb where you could even see where Moses stood when he asked that he might be blotted out of God's book, if only it might avail something for the forgiveness of the people that he loved?

The other man to whom I refer was the apostle Paul. He tells us concerning one of his prayers in the ninth chapter of Romans. He seemed afraid that the people would not believe what he said, and so he affirmed almost with an oath that he was speaking the exact truth. He says: "I say the truth is Christ; I lie not. My conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart." What a testimony for a man like Paul. "Great heaviness and continual sorrow in my heart." "For," he says, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." I do not know just what Paul meant by that, but I do believe he meant something that in the depths of his self-renunciation brought him into sympathy with the agonizing Saviour in the garden, and I believe he meant something that utterly puts to shame the weak-hearted indifference and frivolity that characterizes so many of our prayers to God. Paul said, "We know not what we should pray for as we ought." The emphasis there is on that word "as." The revision has it, "We know not how to pray as we ought." "We do not know what we should pray for *as* we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered."

It was a woman who was kneeling before the altar and her whole soul within her cried out, but not a word came from her lips. The high priest looked down upon her and said, "How long wilt thou be drunken? Put away thy wine from thee." And the woman looked up and said: "No, my lord, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not

thine handmaid for a daughter of Belial; for out of the abundance of my complaint and grief have I spoken hitherto." She said, "I was praying for my child." It was no wonder, when the mother prayed in such fashion for her unborn child, that God should give to Hannah such a child as Samuel.

James may have differed from Paul about some things, but he agreed with him about this, for he said that "the effectual fervent prayer of a righteous man availeth much." What did he mean by saying an "effectual prayer would be effectual?" The word "effectual" when it was thus rendered had a stronger meaning than it has to-day. It is the fervent, agonizing prayer of a righteous man that avails much, and the reason why some of our prayers have not availed, the reason why to-night there are here some Christian wives with Christless husbands, and godly fathers with godless children, is because we have no sympathy with the Lord Jesus Christ when he prayed in his agony in the Garden of Gethsemane. I do not believe that the effect on the body is of necessity a part of religion, and yet I can not see how men can be thrown into a fever of excitement on other subjects that interest their minds, and not be stirred to the very depths of their being, and feel that agony throughout their entire body, and bitter, burning tears fall down their cheeks as they think of their friends away from God. I do not understand all the reasons why prayer like this is powerful, but I do understand some of them, and I want to suggest to you five reasons why that sort of prayer is a prayer that is powerful with God in the salvation of men.

In the first place, it reveals the feeling of God, and unites Jesus Christ to his Church. This is the way God thinks and feels about lost men. And if we are in perfect sympathy with him, we shall have a similar experience. Jesus Christ is known as the Saviour of the world. But Jesus Christ is saving the world to-day only as he is using human instrumentalities, and the world's Saviour is utterly helpless and powerless, save as he can use his body, the Church of the Lord Jesus Christ. In the conception of the prophet, He stands as "a mighty man that can not save." Without God the Church of Jesus Christ is utterly helpless, and the Lord might well say, "Without me ye can do nothing." Not something, not little things, but nothing, absolutely nothing. Let these two come together, and let them be united in the closest and holiest of all mystical bonds. Let Jesus Christ still live in His Church; let them be united as husband and wife, and the Church of God have in her the very spirit of the Lord Jesus Christ, and then it shall be that children shall be born unto God's Kingdom.

And this suggests a second reason, which is this: that it is only thus that the Church can be prepared to be the mother of her children. Yes, of *her* children. I never like to hear a man speak about the motherhood of God. The Scripture does not speak of the motherhood of God. God's compassion is more tender than that of any mother; but he is not our mother. God is our Father, with all the father's infinite strength, tenderness and self-sacrifice; but the most helpful, the most necessary, the most intimate relation was to be sustained to the children of God by the Church of Jesus Christ. The Church of Jesus Christ, "the Jerusalem

which is above, which is the bride, the Lamb's wife," is the mother of all, and the reason why some of God's children have died or fallen by the wayside, has been because they have been poor, motherless children.

You have turned away from the house where the cold form of the mother was lying, and as you did so you heard the cry of the little one from the upper chamber, for whom that mother had given her life, and you have said, "Better that the child had died with the mother than to be left to the care of an unfriendly and indifferent world;" but, O brother, I have seen babes in Christ, hungry and weak, come to the Church of God for encouragement, sustenance and help, and being unheeded, and sometimes even repulsed, I have seen them sink down and die; reminding me of nothing so much as of a little child lying on the ice-cold form of a dead mother, and tugging vainly at her unresponsive breast. Brother, in God's name hear me. I do not intend to invite the unsaved people in this community to accept Jesus Christ as their Saviour, I do not intend to try to get one sinful man to forsake his sins, unless it may be that the members of the Church of God shall be stirred in their soul to deep and tearful prayer.

Unless there may be some adequate solicitude on the part of the people of God, I would not want to have it on my heart or conscience that I had aided in bringing children into God's Kingdom, only to be starved or frozen to death by the side of a frigid mother. I saw a man one night moved by such truth as this to the extent that he rose up in his seat and cried out: "Brethren, can this be true? Can it be that some of us would starve or freeze to death one of God's children?" "Oh," he said, "I believe it is true ;

my heart has grown so cold ;" and the man sat down in the seat, sobbing in deep contrition, and the sight of his concern touched others, and they began to be awakened, and then it was that, when Zion was in travail, the children were normally born into God's world.

The third reason is this : there is produced by this agency a very deep and natural effect upon those that are not yet Christians. I should like to whisper a word to-night, if it might be heard only by those who are members of the Church, but that would not be practicable, and I will say it right out. Berthren, I do not wonder as some people do, why so few people join the Church. I wonder sometimes why so many people come into the Church of God. As a certain young man told his pastor who spoke to him about being a Christian : " Sir, I shall never join the Church. I do n't believe in your religion at all." And when the pastor said he had supposed the young man was almost a Christian, he said : " No, you may call me an atheist if you please ; I do n't believe in the Bible, and I do n't believe any of you do." The pastor said : " You would not say that about your own mother and sister, who are Christians." The young man answered : " Are my mother and sister Christians ?" " Yes," was the reply, " they are among the best members of my church. I think everything of them." The young man said : " My mother would die on the cross for me in a minute, and my sister has made great sacrifices that I might be given an education, and would do anything that I might be famous. Do you think they believe they are going to be separated from me throughout eternity ? Neither one of them ever spoke a word to me about my soul ;

I don't know that they ever had any concern about it. My mother loves me, and my sister loves me, and I know they do. I don't believe they believe the Bible. I don't believe you believe it, and I don't believe anybody believes it. I don't believe in God, and I never will be a Christian."

I could not find it in my soul to blame him. I should think other people would feel that way. Brethren, what we want is a deep concern for lost friends which takes hold on the unconverted so that they can not resist it. I knew of one old brother, an old deacon, who felt much concerned for a neighbor of his who was a scoffer at religion, and he thought if he wanted to talk to him about his soul he would have to be posted on infidel arguments. So he got some trash and read it through, and dread some answers to infidels; and he went to see his neighbor, and held out his hand; but he forgot everything he had intended to say, and could not remember the first word; could not even think how to commence the conversation. He just stood there in great embarrassment, wringing the man's hand until the tears began to come into his eyes, and finally he managed to gasp out, "I am greatly concerned about your soul." That was all he could say. He went home, and thought he had not made a success of his trip at all.

This man went into the house, but he could not attend to his business, and he went around with such a look on his face that his wife asked him what the matter was, and he said, "I never have felt like this before in my life; what shall I do?" His wife said, "I should advise you to go and see the deacon," and he followed the deacon to his house, and found the old man just

rising from his knees, where he had been praying earnestly for his neighbor. He said: "Deacon, do you know I have been thinking over what you said to me. I never had any one to say anything like that to me before. It seems strange to me. I have been thinking over what you said, and I made up mind that if as good a man as you is concerned about my soul I ought to be concerned about my own soul." And he gave himself to God that very day.

In the fourth place, a soul that is thus burdened always gains its desire. You could not come to have such a spirit as this, friends, by any human anxiety. It must be produced by the Spirit of God. There is a difference between anxiety and agony. I have heard people say they thought they might die if friends did not come to Christ. If you came to the place where the Spirit of God was so striving in you that you would die if you did not receive the desire of your heart, you would get the desire of your heart. I do not believe anybody but Jesus Christ will die of a broken heart to save my life from its sins.

You may remember hearing of the legend of Jerusalem that tells of a woman whose husband was sick unto death, and she went to St. Peter in her sorrow and asked him to prolong her husband's life, and he said, "I will do it on condition that you will become a beggar." She said, "I do not need to; I have money enough to support us." Peter said, "You must not beg for money, but for time. You go out and beg for time, and any persons you will find that will give you any time, you can add that to your husband's life." And she went out and found one of the ten lepers that Christ had healed, and she asked him for a day of his

life, and he said no, he had lost so much of it that he could not spare any. She found the young man that had been raised by Christ, and she asked him; but he said he knew what it was to be dead once, and he didn't propose to die again until he was obliged to; and she put the same question to men and women, asking for a day or an hour or a minute of their time to add to her husband's life, and she was coming back disconsolate to Peter when the thought came to her mind, "Why not give your own life?" And she came and asked Peter if she might give her own life for the life of her husband, and he said she might; and he took from her one-half of her days and gave them to her husband, and hand in hand they went through this world until they came to the river of death, and went across it in the same minute.

I do not think that story was true; but would you give your life for your husband; not simply to die, but just to give up your ungodliness, your worldliness, your fickleness, your frivolity; the whole soul to be set on God for the sake of the lost soul, and be a godly woman with your whole life given up to God. I believe God would save your husband before many hours had gone by if you had a spirit like that. I remember one woman who was married to a man not a Christian. He was a prominent banker in the community where he lived and a very proud man indeed; a man of fifty-five or sixty years of age. She came to me one night and she said: "I can not tell you how troubled I am about my husband. We have been married twenty years, and I never felt like this. We have had a new house ready for occupancy for two weeks, but we have bought no furniture; I will not let my husband buy it

lest it should turn his mind from spiritual things. I do not do anything but think about my husband and pray for him. I have been pleading with him, and I can do nothing." She said: "Last night I heard him groan, and he said, 'I am so troubled.' I said to him, 'Are you troubled about your soul?' And he said, 'Yes, it is about those things.' I said, 'Will you not kneel down here with me while we settle the question, and give yourself to God?' He said, 'No, I don't want you to speak to me upon this subject again; don't mention the matter again until you have my permission to do so.'" She said, "I can not live; I can not live, unless my husband is saved now." I said, "Sister, if that is true, he is going to be saved now; you can be assured of that."

She said to him when the time came for evening service, "Come, dear, and go to meeting with me." He said "I am not going to meeting. Go if you want to, but I am not going to church. I am not going out of the house unless I come for you after the meeting." She kept on pleading with him, until finally he put down his paper and said, "I will go just this once."

It seemed to me, as I saw him coming in, that the critical day in that man's history had come. It was a stormy night; the audience was not a large one; but we were gathered compactly in a small room, and it seemed to me that there were people there that wanted to pray for their friends, and I said, "If any one wants to pray for friends that they might be saved, they may do so, and we will all join in the petition." A man arose and prayed for his brother. I think a business man rose up and prayed for one of his employes. This lady was a

member of a church where ladies were not in the habit of participating in the public meetings, but she kneeled down on her knees by the side of her proud husband and asked God to save him that night; and when I asked those who wanted to become Christians to stand up, his stubborn knees unbent and he rose up and said, "I want to be a Christian now," and he went home, and his wife said he prayed as though he had been a Christian for sixty years.

In this same town one of the pastors had a son that had grown up to be twenty years of age, who was not a Christian, and the father's heart was deeply burdened about this son. One evening as he stood up before his people he said something about his son, and then broke down. He stood there weeping, and as he wept the power of motion seemed to go from him; he could not speak. He tried several times, but utterance was taken away from him; he could not move. The people began to weep with him, and then when there came to him the power of motion he moved almost like a walking corpse down the room towards the door where his son was sitting, three or four seats from the rear; and as the father came near to him, moved by the Spirit of God, the son, moved by the same Spirit, rose up and stepped into the aisle, and the father lifted up his arms, and the son came within their embrace and laid his head on his father's shoulder, and his hard heart melted within him and there he consecrated his life to God. "I believe," said the father, as he told me about that afterwards, "I believe I should have died that night if my son had not become a Christian." I believe he would. He was pretty nearly dead as he stood there with the touch of paralysis already upon him.

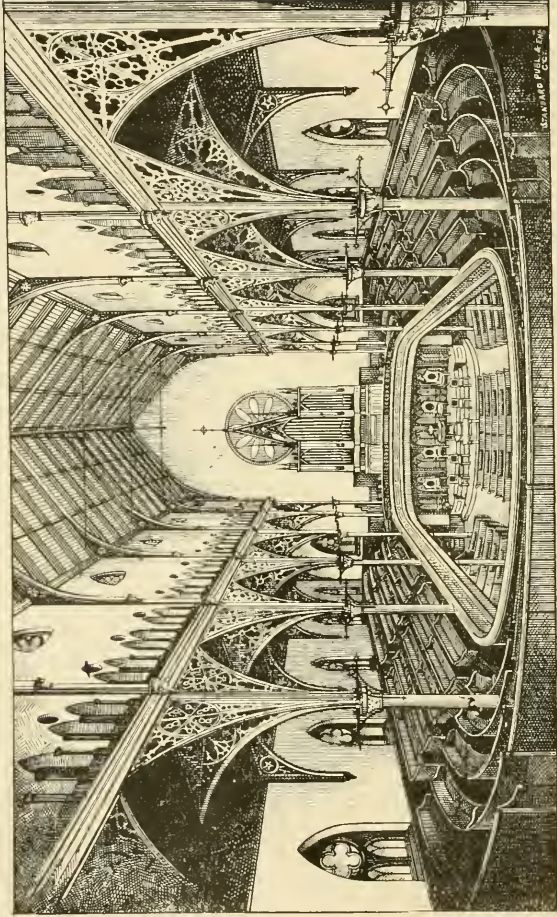
And in the last place it seems to me that this is no strange sort of experience. You say it is strange that any man should ever feel like this as he thinks about people that are without God. No, friends, that is not the strange thing; the strange thing is this, that you and I can believe what we do believe and know what we know, and have no deep concern about our Christless friends. That is the strange thing.

“And the last suggestion I have to make is this: that such an experience as this is only the natural result of clear views of the condition of those who are without Christ. Michael Angelo used to shut himself up all night with the naked form of a corpse in order that he might be better able to portray in the marble how the dead body looked. I would to God you and I might get some conception of what it means for a soul to be lost, to be without God and without hope. Is it a strange thing that when the train came crashing through the bridge and some of the passengers were instantly killed, and some were held pinned by falling timbers, and some lay in the wreck that held them fast, and others were set free; was it strange when college friends were separated for the last time one stretched out his hand to the other and said, “Good-by;” strange that the young man trembled as he turned away; strange that when the father handed out his watch and his pocket-book to his little son who was set free, and gave him a message for the mother and the other children at home, and said good-bye for the last time; strange that the boy wept as he turned away? And when there came a great fire in an Illinois town in a convent, and the people turned out by thousands on that bitter night and looked up at the flame-lighted

windows, and saw some poor girls, shrinking from the fire cast themselves out and be dashed to death on the frozen ground; and others, shrinking back from that fearful leap, were wrapped round and round by fiery arms that drew them into a last and fatal embrace; as friend looked on friend, and parents upon children, and brothers on sisters; was it strange that there was intense and sympathetic pity and bitter agony, and cries and groans? No. That was not strange. But it is strange that you and I can know that our friends are without God, and never shed one tear as we think of their lost souls.

The brothers of Benjamin said: "How can we go up to our father, and the lad be not with us?" And shall you and I have no concern how we shall go up to our Father, and our loved one not be with us? Esther cried out: "How can I endure to see the destruction of my kindred!" speaking only of the life that perishes in a few years; and shall you and I have no concern as we think of the awful present, and the awful future of our friends without God and without hope? May God forbid, and may he give us better minds that we may know some of the Spirit of the Lord Jesus Christ, that there may come upon us the travail of the Son of God, and souls may be born unto Him.

I must add another word to those that are not Christians. You may have been saying to yourselves: "This does not apply to me." This does apply to you. What the man said to the deacon was the proper thing to say: "Deacon, if you are concerned about my soul, I think I ought to be concerned about myself." Brother, if your wife ought to feel this way about you, if your brother ought to feel this way about



INTERIOR CENTRAL, CHRISTIAN CHURCH
FROM THE GALLERY

you, and your Christian friend ought to feel this way, how ought you to feel about yourself? You ought to be concerned about your own soul. Oh, brother, you ought to be concerned about your own soul. Young man, young woman, O, Christless mother, you ought to be concerned about your soul; you ought to be concerned about your soul.

The same evening, February 11th, services were held at the Central Christian Church by Rev. J. Wilbur Chapman, D. D., and Mr. Geo. C. Stebbins.

Within ten minutes from the time of opening the doors the auditorium was filled, leaving but a few seats in the balcony unoccupied. Noticeable among the faces were many prominent in business circles.

A platform added to the pulpit gave room for the large choir, who were promptly in their places.

A preliminary song service was commenced by singing "There Shall be Showers of Blessing," led by Mr. Stebbins, whose rich voice has contributed so largely to the power of the words of hope and promise. The audience took up the song with spirit, "Praise Him, Praise Him," "God Calling Yet," "A Shelter in a Time of Storm."

It would be difficult to imagine a fairer sight than the choir of earnest, loving faces singing the praises of the Master. It is often said that America has a standing army in her young men. To this might be added, that Christ has a choir always ready in the host of young people who serve him gladly with much song.

Occupying seats upon the platform were Dr. J. Z. Tyler, pastor Central Christian Church; Rev. H.

W. Gilchrist, First Presbyterian Church; Dr. J. H. Walker, College Hill Presbyterian Church; Dr. E. K. Bell, First English Lutheran Church; Dr. E. S. Lewis, Trinity M. E. Church; Rev. C. O. Shirey, Pilgrim Chapel; and Rev. W. D. Holt, Ninth street Baptist Church.

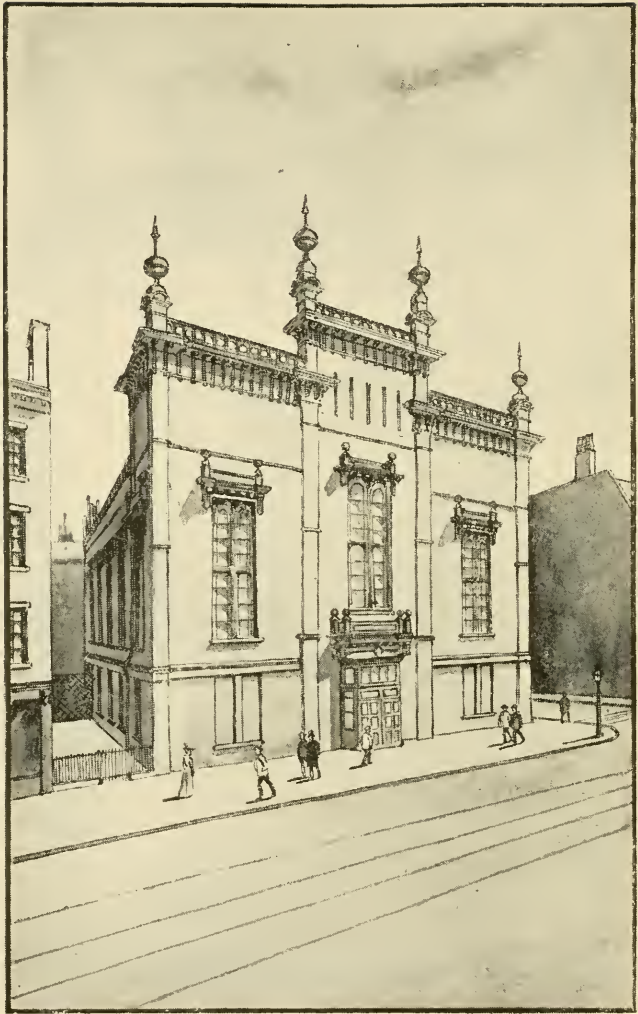
Dr. Chapman opened the service proper by an invocation, which was followed by singing, "Jesus, Saviour, Pilot Me," by choir and congregation. Rev. E. S. Lewis, D. D., made a short but impressive prayer. He said: "We thank Thee, Lord, for the blessed auspices under which we have come together. Come, Holy Spirit, like a dove; inspire every song, bless our leader, and add power to his words. May many renounce their life of sin. May this be a time when our hearts are softened. May this be a time when we give ourselves to Jesus, this our first meeting."

"Alas, and Did my Saviour Bleed?" was impressively rendered by Mr. Stebbins and choir.

After announcement of meetings to follow, Mr. Stebbins gave a beautiful rendition of the favorite hymn, "Throw Out the Life Line."

Dr. Chapman, after a few words of earnest prayer, announced his text:

"Is it well with thee? is it well with thy husband? is it well with thy child?" (II. King iv. 26). He described the happy home in Shunem, where the prophet loved to dwell; happy because God's prophet honored it with his presence. He drew an impressive word picture of that home, and the sadness that entered there when the little one was overcome by the sun and died in his mother's arms. He pictured her faith in the prophet, and the toilsome journey to him, and her ap-



CENTRAL CONGREGATIONAL CHURCH.

peal for his help. Her importunity conquered. Elisha went, and joy again entered that household.

Use importunity with God ; keep calling, keep pleading as did the woman in the New Testament. She took no denial. Her importunity gave her the blessing.

Dr. Chapman has a rare faculty for illustration, and illuminates his sermons with stories from life, that can not fail to reach the heart.

“It is not well with you if your child is away from Christ. It is not well if you are away from Christ. It is not well if you surrender to temptation.”

Rev. Chapman closed his sermon with a touching and eloquent appeal to sinners to forsake their ways and enter the kingdom. He plead for concern for the salvation of men. “Get in the kingdom yourself first, and then save the boys and girls. Father leads the boys, mother the girls. Lift the little ones to Christ.” With a short but very impressive prayer he pronounced the benediction. After singing “Even Me,” the congregation was dismissed. All felt that it had been a season of great refreshing.

MORNING MEETINGS, CENTRAL DISTRICT.

CENTRAL CONGREGATIONAL CHURCH.

The first morning meeting in the Central District was held Friday morning, February 12, at ten o'clock, under Rev. B. Fay Mills. Although the morning was cold, the attendance was very large. Mr. Lawrence B. Greenwood sang selections and led the singing. Mr. Mills preached one of his soul-searching sermons from the text: “They first gave

their own selves." The sermon impressed itself upon the hearts of all who heard it, and was frequently referred to in the after meetings.

The occasion was of additional interest because of the fact that in the fall of 1848 Mr. Mills' father preached the dedicatory sermon of the church building in which his son was that morning preaching. It was feelingly referred to by the speaker.

No service was held in the Central Congregational Church on Monday morning, Feb. 15, on account of the ministers' conference in the First Presbyterian Church.

On Tuesday morning Mr. Mills conducted the service with an increasing attendance.

Another powerful and persuasive sermon on the theme, "Compel them to come in," was preached by the evangelist, an idea of which may be had from the following headings :

By a "blameless life," by "Christian joy," by "believing prayer," by "great self sacrifice," at the "right time," by "persistence," by "promptness."

Many rose for prayer, and it was a blessed occasion, in which workers felt better instructed in the work of rescuing the perishing than ever before.

Wednesday, February 17th, was the all-day prayer meeting, and prayers were offered from 9 to 10 A. M., in the lecture room of the church, followed by the preaching service in the upper room, conducted by Dr. Chapman. The house was filled to overflowing; chairs were carried in to accommodate the congregation.

Dr. Chapman preached an eloquent sermon from the theme, "The Five Crowns." (See Mt. Auburn District.)

On Thursday, February 18th, the services began by singing, led by Mr. Greenwood, after which Rev. B. Fay Mills read the morning lesson from the last chapter of Hosea, with a beautiful and instructive running comment on the prayer contained therein. After the notices, Mr. Lawrence B. Greenwood sang the solo "My Saviour."

Rev. B. Fay Mills then preached the sermon, taking for his theme, "Things that Accompany Salvation." While it would be impossible to tell all the things that accompany salvation in a half hour's time, yet the following were dwelt on and clearly proven: First, the knowledge of it; second, Christian joy; third, growth; and fourth, right influence over others.

An exhortation followed the sermon, a large number signifying a desire to possess these things in greater abundance.

On Friday, February 19th, the closing service in the Central Congregational Church was held under the direction of Dr. Chapman, assisted in the singing by Mr. Geo. C. Stebbins. The ninety-first Psalm was read, and the topic of the discourse was "The Secret Place of the Most High." The blessing of restfulness in the shadow of His wing, an abiding place and home for the trusting one where he could confidentially explain everything to the Lord, was forcibly and tenderly brought forth, and the hearers were called on to step aside often into this secret place, for it was the one place where Satan could not follow.

The meeting closed with the feeling universally expressed that there had been a season of great blessing at the Central Congregational Church.

THE WOMEN'S PRAYER MEETINGS.

IN CONNECTION WITH THE MILLS MEETINGS — NINTH STREET BAPTIST CHURCH.

These meetings,* held each afternoon, lasting forty minutes, have been blessed to those who heard and to those for whom these earnest pleadings went up to God. The first one was led by Mrs. Mary L. Wells, "Prayer for the Holy Spirit" (Luke xi. 13) to descend upon the Christian. What fervent petitions were offered for the outpouring of His Spirit, that believers might have greater powers to win those who do not believe to the joy of service and the peace of knowing Jesus Christ.

"Prayer for our Young People" (Mark ix. 14-27). Mrs. J. J. Justis led this meeting. Through the channel of this thought ran the earnest plea for the young to become followers of Christ before sin sets the seal. A marked feature of that meeting was that parents and guardians might be watchful of their words and influence, and by daily living in the things of the Spirit win them in their tender years to the sheltering fold. Faith in God to hear and answer moved the hearts of the women to believe the young people will become the children of God. Mrs. W. H. Warren took for her theme, "Prayer for the spirit of willingness to work for Christ" as found in Acts ix. 6. Willing for any service—to go anywhere—to be anything, that the Lord Jesus might be honored, and men learn of and follow Him. Prayers and testimonies told how many *willing* hearts were ready for God's service—willing in the day of His power. This meeting

* Similar meetings were held in each of the districts.

followed that great sermon of Mr. Mills, on "The Endowment of the Holy Ghost," which aroused in so many lives the desire for purer living, holier attainments, and to "receive the power from on high."

Prayer for the "almost persuaded" (Acts xxvi. 28), by Mrs. H. B. Belmer.

Prayers were asked for fathers, mothers, husbands, wives, sisters, brothers, friends, who are "almost persuaded" to give their hearts to Christ, and yet are waiting for a "more convenient season."

"Almost but lost" has been ringing in ears and resting on hearts for the multitudes who are "almost persuaded" to "step over the line," for the heart is not satisfied with the "apples of Sodom."

For more than the world can give, it pleads;
It has infinite wants, and infinite needs,
And its every beat is a terrible cry
For *love*, which never can change, nor die.

Mrs. G. R. Robbins led hearts to "pray that the indifferent might be awakened" as recorded in Acts xviii. 17.

How the volume of prayer arose for this class who say, "A little more sleep," "while it is called to-day," for those who do not think of Christ and eternity.

And in answer to these prayers for all classes and conditions named, many souls have come to know, believe, and accept the Saviour of the world. The women's prayer meetings have been *one* of the factors in the success of the Mills' meetings to "turn the sinner from his way." On many hearts has the Holy Spirit descended to give power. The young have crowded into the kingdom, and scores of lives spent in shadows have found the light. These services have induced a *willingness* to do for Him. "He went about

doing good." Very many from the ranks of the "alarmists" have found the peace that human lips can never tell, and many hitherto indifferent are saved. To the greater work these holy men of God are doing under the guidance of the Holy Spirit, these prayer meetings have been helpful adjuncts. The divine help implored has been given to those who asked and unto all who would receive.

"Be not weary in well doing, for in due season ye shall reap, if ye faint not."

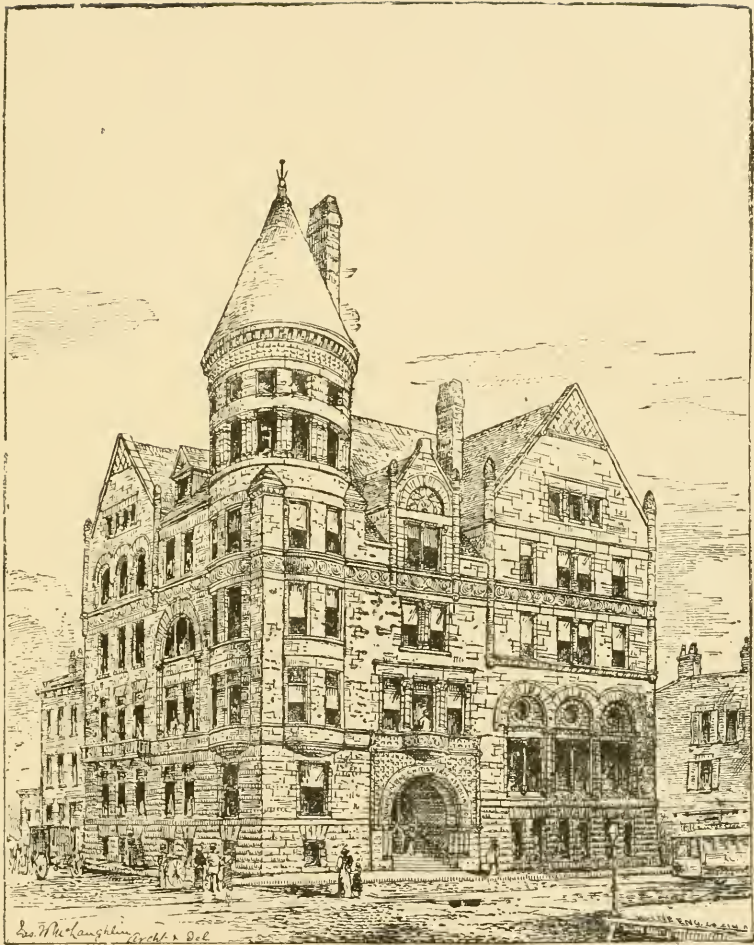
THE SUNDAY SCHOOL CONFERENCE.

SATURDAY, FEBRUARY 13TH, 8 P. M.

The several conferences of Sunday-school workers held during the Mills Meetings are considered as among the most important and valuable held during the revival. Indeed, Mr. Mills has publicly stated in the announcements that it would be in the nature of a calamity for Sunday-school teachers to be absent from these meetings. And this opinion has been echoed by all who have had the pleasure of attending them.

Conferences were held in Walnut Hills, Mt. Auburn, Covington, and at the Y. M. C. A. They have all been similar, and a full report of the meeting at the Y. M. C. A. will be typical of the others.

The auditorium of the new building was filled to its utmost capacity, by pastors, superintendents and teachers, representing all the churches in the Central District. It would be difficult to bring together a brighter and more intelligent group of people than those who were there as workers for the Master.



Y. M. C. A. BUILDING.

Faces were beaming with the light of consecration, eager to learn the best methods of bringing those under their charge to the feet of Christ.

The platform was occupied by pastors, among whom were noted: Rev. W. H. Warren, Rev. G. R. Robbins, Rev. M. C. Lockwood, Rev. J. F. Patton, Rev. C. O. Shirley, Rev. Jos. Emery, Rev. H. W. Gilchrist, Rev. W. T. Bowling, Rev. W. D. Holt, Rev. J. Z. Tyler, D. D., Rev. J. W. Simpson, D. D., Rev. E. S. Lewis, D. D., Rev. G. K. Morris, Rev. H. J. Steward, D. D., Rev. F. Granstaff, and many others. Superintendents of many of the Sunday-schools were also upon the platform. Mr. Lawrence B. Greenwood led in the singing of favorite songs, "Saviour, Thy Dying Love," "In the Cross of Christ I Glory," "Rescue the Perishing."

The teachers joined heartily in the singing, and before Mr. Mills had offered an earnest prayer for guidance, all felt that the hour would be one of great benefit to those who were present.

Mr. Mills stepped to the front of the platform, and spoke to the teachers.

B. Fay Mills has delivered many eloquent sermons, and several practical talks, but in these conferences there has been a peculiar influence that is difficult to describe.

His manner of delivery has been marked for its simplicity; indeed, the absence of formality, or even a definite form of address, has been noted by all who heard him; but no meetings have left such a deep impression as to the sincerity of the man, and his strong faith in the power of the Spirit of God to so influence a meeting that souls will be won for Christ.

He spoke as follows :

“ We have just one thing to consider to-night, and that is how we can make the best use of an hour in the Sunday-schools to-morrow. Please do not ask any questions, or make any suggestions, about Sunday-school work in general. Let us have in mind just this one thing to-night.

“ I merely want to tell you of some of the things that I have seen done by the Holy Spirit in other places, and I trust that the Holy Ghost will do as much here.

“ If you had planned anything especial for the Sunday-school, in the way of any regular lesson, or any missionary work, or appeal, or anything of that sort, lay it aside. I should not have a collection, nor rattling of books, nor Sunday-school lesson. Come right to the one point, to the one thing of seeing if you can not lead the Christians to consecration, and the unsaved scholars to Christ.

“ I remember one Sunday-school where every scholar in the school came to Christ. It was a church of about seven hundred members—a large church, and a large Sunday-school. The superintendent was aware that there were many scholars in the Sunday-school who were unsaved, and he prayed for them one night—he prayed for them all night, until three o'clock next morning. And when he came to church he did not seem like the same man as usual; when he came this morning he was in tears. And when he arose and confessed his indifference and unbelief in the past, and asked the forgiveness of the scholars, one of the teachers rose up and said she did not think it was the fault of the superintendent that the scholars didn't come to

Christ; that with her class it was her fault that she had not converted and led them to Christ, and she asked them to forgive her and come now; and other teachers had confessions to make, and scholars arose and said, 'Pray for me;' and when the school was closed every unsaved scholar had made a decision for Christ.

"In another school they laid aside all their exercises, and had a sort of testimony meeting, or rather entreaty meeting. The pastor told what a desire he had had for them to come to Christ, the teachers told them of their desire for them to come to Christ, and the scholars began to come. Sixty-five of them joined the church in two weeks. I speak of this incident because I saw that pastor a few years afterward, and he said, 'How are the scholars that were converted at that meeting?' and he said all of them were leading consistent Christian lives.

"In another school each teacher was requested to ask the scholars three questions: First,—Are you a Christian? If so, will you try to lead others to Christ? Second,—If you are not a Christian, will you decide to be one? And third,—If you are not prepared to make this decision, have you any concern for your soul, and would you be glad to have prayer offered for you? Even in this formal fashion they won about sixty scholars that day. I was going along the street in that place a day or two afterward, and a man came to me, and I said, 'Are you a Christian?' He said, 'I have not been, but I am going to be.' He went on and stated that he went to Sunday-school with the children when it stormed, and sat in a class of men. He said that the teacher was always earnest, but last Sunday he didn't know what had gotten into him. He turned around

the first thing, and said, 'Mr. S., are you a Christian?' I said, 'No.' He said, 'Do you want to be?' 'Mr. Mills, I have lived forty-two years in a Christian land, and that is the first time a person ever asked me if I wanted to be a Christian, and it impresses me tremendously, and I should like to be; if I can, I will be.' I said, 'You can if you will.' He said, 'I am going to try,' and he is now one of the leading men in that church. When he had been in the church for six months—this church is one of the wealthy churches of the United States, but not for that reason the most spiritual—they said, 'This brother is the most earnest man in the church.'

"He and some others organized little bands, and went out into the little hamlets, cross-roads, and villages, holding special meetings, and as a result there were several hundred joined the churches.

"A gentleman came to me and said: 'When I went into the Sunday-school yesterday I was a little late, and the superintendent was saying that, instead of teaching the lesson, the teachers would try to bring their scholars to Christ; and I looked over at my class, and I thought they were all better Christians than I, and I could not speak to them.' If they are all Christians in your class, plan to reach certain individuals, whom they will agree to speak to within certain hours if possible. But this man thought they were all Christians, and he would not speak to them. However, there was one young lady, about twenty-five years old, that he was not sure about, who had lately joined his class, and he asked her if she did n't want to be a Christian, and in five minutes she had come to Christ. Then she said, 'Why do n't you speak to Annie?' He said, 'Annie is a Christian.' She said, 'No, she is not.' So he went and spoke to

Annie, and she said, 'I have been praying for a year that you might speak to me about this matter.' Just think of it! I wonder if your scholars have ever said that about you.

"This is not the culmination, it is the beginning of the Sunday-school teacher's work. I might give you many other examples of this character, but in the time I have would utterly fail to tell you what God has done in this way. I never knew of teachers going right into this work with their whole heart, and trusting in God, but that they conquered. They never failed.

"Sometimes there are teachers who are not right themselves. Well, if that were the case, you had better get right now.

"I once knew a prominent banker who taught a class in a Sunday-school, and they all left him. One day he rose and said: 'I have been very worldly, and have not attended to my work for Christ. Pray for me. Well, we did pray for him, and all his young men came back and were converted within three weeks—fourteen of them, I think.

"In another case, a superintendent said to a lady teacher, whose scholars were unconverted, 'Why are your scholars unsaved?' She said, 'I do n't know.' He said, 'Do you ever try to lead them to Christ?' She replied, 'I never have done that.' They knelt down together and prayed. She prayed, 'God help me,' and the tears began pouring down on the sofa where they were kneeling. They arose, and she went to the scholars, and one by one they came running into the Kingdom of God.

"In a young man's class there were four members of church, and one back-slider, and four unconverted

young men. He got them to his house by half past eight, Sunday morning, and when he had read a few verses in the Bible, he said: 'I want to consecrate myself to Christ.' He read the hymn, 'Take my life, and let it be consecrated, Lord, to Thee,' and said: 'If you mean that, offer a sentence of prayer;' and God saved them there on their knees.

"Some may get the idea that we are going to omit Sunday-school because of the Young People's Meeting. Get up early, and go and tell them that you are going to have an especially important time at Sunday-school, and they must be sure to come.

"A man once said to me, 'You will have to teach my class.' I said, 'I won't do it.' He said, 'I will have the pastor teach it then.' I told him, 'No, sir, I won't let him.' He said he could n't teach it, and I asked him why. He replied, 'It is a class of business men, and they know that I am not right.' 'Well,' I said, 'why do they go to Sunday-school?' He replied, 'I don't know.' These men came to the class—twenty-two of them were not Christians—and they would discuss whatever they liked of theological controversy. They had some very warm times, but they never had any of the Spirit of God about the whole matter. I said to him, 'My friend,'—he was a druggist, by the way—'I can give you a prescription that will make you so eager to teach that class that you would not let any one else do it.' He said, 'If you give it to me, I will take it.' I told him, 'Go home and pray, and ask God to show you, help you and uphold you in the light of the judgment.' On Sunday he told those men that he had not been right, and he asked them to forgive him, and he got all those godless men down on

their knees, every one, and then he let them go. That night the mayor rose up and said, 'I will be a Christian,' and the other men came, and out of those that rose up to confess Christ, twelve of the principal men of that city, that had been in that Sunday school class, were brought to Christ.

"Another man came to me and said, 'Do you think I can ask those men to come to Christ?' I said, 'Well, I do n't see how you can help doing it.' And he went to his class and got three of those men to come to Christ.

"You may hesitate about this, but if you are wrong, get right! get right! Get right to-night. A gentleman who was not a member of the church came to a meeting like this, and, before the service was done, he said, 'God save me,' and God heard him. The next day he said, 'Boys, I have come to Christ, and I want you to come too,' and they came.

"Your scholars know if you have been worldly, and have been doing inconsistent things. And if your heart is right with God, it is time for you to commence with earnest pleading for them to come to Christ.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his hearers with him. But some may say, 'Yes, I understand this; I will touch these keys, and work the machinery, and that will save them.' Machinery never saved any one! It is the one that comes hesitatingly, and yet just moved on by the mighty, tender Spirit of God, that is going to see the great harvest. Bring them in! Bring them in!

"Will you ask any questions, or make any suggestions that may occur to you—any pastors or teach-

ers? It may be that I can say something that may help you. Please don't ask any questions after the service; ask them now,—speak right out freely. May be some of you would like to ask a question about the little children. I would do with them just what Christ commanded. He said, 'Suffer little children to come unto me, and forbid them not.'

"He said a man would have to come like a little child in order to get into the Kingdom. but not that a child must become like a man. I should never tell them any pitiful stories about Christ, and then tell them if they believed that to stand up, and say now you are saved. I have watched little children. We have five little children in our home, four over six years of age, and none of these have certainly come to be, I might say, two or three years of age, but they knew what Christ wanted of them. I would say, 'Thornton, don't do that.' He would say, 'I want to do it.' I would say, 'Does Jesus want you to do it?' and he would say, 'No.'

"It takes years of living in a deceitful and unclean world to come to think black is white and white is black. It is easy to lead children to do what Jesus wants them to do."

Dr. Simpson: "I think we are all feeling to-night that there ought to be some special departure to-morrow. Just how would you conduct a school to-morrow morning?" (To Mr. Mills.)

Mr. Mills: "Well, I have given three or four illustrations of what superintendents did, and teachers did. I should give opportunity for the teachers to talk to the scholars, with a definite announcement that they were going to talk of nothing but their coming to

Christ. I should spend a great deal of time with God, and come into the school and say, 'O God, I am not going to speak unless you speak through me,' and then I would not say much, and would not try to get some one to do it for me. If you could get Mr. Moody to come and do it for you, it would not be best. There are things that a parent can do that no one else can do, and there are things a Sunday-school teacher can do that no one else can do.

"I would lay aside all ordinary routine. I would have some short prayers for just one thing—for the unconverted of the Sunday-school, and don't let any one pray more than thirty seconds.

"As soon as the first individual came in the door, I would have some one at the piano or organ sing. I would sing such songs as 'Just as I am, without one plea;'—be careful about your hymns. 'Almost persuaded;' 'Pass me not, O gentle Saviour,' that is a great song, and 'I am coming, Lord, coming now to Thee.' These three hymns—'Almost persuaded,' 'Pass me not, O gentle Saviour,' and 'Just as I am,' in my opinion, win more souls to Christ than all the rest put together.

"In one Sunday-school I know, they sang just two verses of 'Just as I am,' very softly, and the people joined in as they came in, and the Spirit of God began to work in their hearts, and just as soon as it was finished the superintendent said, "Let us pray," and several men prayed. And when they were done, they sang another verse—I think it was 'Pass me not,' or something like that—and then he said, 'Won't you come to Christ? won't you come?'—that was all, just a few words. And after the teachers had plead with them

fifteen minutes, he said, 'I wish those of you who are going to become Christians would come and give me your hand,' and he explained to them just what it was to be a Christian; and I believe one hundred and thirty-seven came to Christ.

"I would use these cards; they read, 'I desire henceforth to lead a Christian life.' You can get them here; you will find them right on this table at the close of the service.

"There is another thing. I think some of you, perhaps, would like to have a conference with your Sunday-school teachers and officers, or to arrange for one to-morrow, or it may be some of you would like to do both,—arrange to see how many of them there are here, and arrange to have a conference to-morrow night.

"Well, I would do these things different every time if I were to do them ten times. It would depend upon the class, and upon me just at the time. If I had a class, and none of them were converted, I should talk to the one nearest converted at the time, and talk to them all, and tell them we had been looking for this time for them to come to Christ, and ask them to come. What you want is not to make explanations. Perhaps you might break down and cry, and then get them.

"A baptism of tenderness is the first thing. I remember one Sunday-school where they tried their best, so they thought, and it seemed that they would fail, and their hearts were breaking, but they knew that the Holy Ghost was striving with some. A gentleman was there—he was a stranger; he was filled with the Holy Ghost, and was an earnest Christian worker, and

they asked him if he had a word to say. If he had made a speech, it would have been the worst thing he could have done. He said to the preacher, 'Would you like to see these souls come to Christ?' The tears came in the pastor's eyes, and he said, 'Yes, I would.' He said to the superintendent, 'Would you like to see these souls come to Christ?' and he said, 'If any of you teachers or scholars feel this way, come and kneel down,' and they came and knelt down, and then the unsaved scholars came weeping and crying for God to save them, and I think there were some of the finest young men of that town came to Christ that hour.

"A matter of immediate decision. Will you do it? Will you settle it now? Come now, now, now. Now is the accepted time. Just keep right on that one point.

"A pastor wrote me: 'I talked to them, and they to their scholars, and then I said, "This is the time for gathering in the sheaves we have gone forth weeping." And I said: "Miss Lizzie, how many are you bringing?" and she said, "Six," and I said, "Will you stand up?" and they stood up. I said, "Pray for them," and with her arms around two of them she prayed for them. Then I turned to another, and said, "Brother So-and-so, how many are you bringing?" and they stood up and he prayed for them.'

"Now, friends, I trust that this will be a night of prayer. Let us spend a few moments in solemn prayer, each one of us just asking the Holy Ghost for ourselves."

Prayer by Mr. Mills.

The teachers of the separate schools then gathered for prayer and conference in various portions of the Y. M. C. A. Building.

This Memorial Volume would not be complete without sketches of the lives of the noble men who assisted Rev. B. Fay Mills and Mr. Greenwood from February 1st to 21st, and made it possible to carry on the great work at the same time in several districts, widely separated. Dr. J. Wilbur Chapman endeared himself to all who heard him, and the cordial relations with Rev. B. Fay Mills demonstrated the fact that these two great men, while differing in their manner and method, ministers of God have but one central thought, the salvation of men.

Dr. Chapman's work here was highly appreciated. His eloquence touched his hearers, his love of men drew men to him, and his work will live in the hearts of all who listened to his powerful sermons.

At the almost universal request of all who were interested, we include in this volume his address on Minister's day.

Mr. Geo. C. Stebbins, his leader of the song service, is almost too well known as a writer and singer to need further introduction.

Those who heard him will always cherish the echoes of the melody of the songs he so tenderly rendered. His voice and pen have been for many years consecrated to the service of our Kingly Master, Jesus Christ.



J. WILBUR CHAPMAN.

REV. J. WILBUR CHAPMAN, D. D.

PASTOR OF BETHANY PRESBYTERIAN CHURCH, PHILADELPHIA, PA.

WHO ASSISTED MR. MILLS IN CINCINNATI,
FEBRUARY 1 TO 21.

REV. J. WILBUR CHAPMAN, D. D., was born in Richmond, Indiana, in 1859, and is therefore something past thirty-two years of age. He pursued his collegiate studies at Oberlin College, and at Lake Forest University. At the latter place he first met Mr. Mills in 1878, and since that time these two men have been united in the closest ties of brotherly intimacy. In 1879 Mr. Chapman entered Lane Theological Seminary, in Cincinnati, from which he was graduated in 1882, less than ten years ago. The professors in this institution still take a very deep interest in their pupil, and view with the heartiest gratitude his effective service for Christ.

While in the Seminary he supplied the churches of Liberty, Indiana, and College Corner, Ohio, with a success that gave some token of the power that was to accompany his future ministry for Christ.

In 1882, Mr. Mills, who was located in the East, induced him to accept a call from the Reformed Dutch Church of Schuylerville, New York. He remained in this parish for two years, where he had the great delight of seeing many scores of people brought to Christ, including some of the most influential men of the community.

While at Schuylerville he received a hearty call to become the successor of Dr. Rufus Clarke, as pastor of the First Reformed (Dutch) Church of Albany, the

first church in that city, and the second church in age in the entire state. In this historic and conservative church he labored for five years with the greatest measure of success, preaching to audiences which crowded the largest church building in Albany, and welcoming hundreds into the fellowship of the church.

While at Albany he was forced to turn a deaf ear to many pressing invitations from some of the largest and most inviting fields in the United States. But finally, in 1890, he was induced to accept a call to become the pastor of the great Bethany Presbyterian Church, in Philadelphia.

This church has a membership of about three thousand, of which nearly one thousand have been welcomed into fellowship by Dr. Chapman during his brief pastorate there. The Sunday-school is one of the largest and best arranged in the United States, there being an attendance of more than three thousand scholars, having for its superintendent the Hon. John Wanamaker, at present postmaster-general of the United States, whose Bible class of men numbers eight hundred. The church is equipped with entertainment rooms for men and young men and boys, with a free dispensary, at which six hundred cases a month are treated by the best physicians in the city; with a savings bank which is self-supporting and remunerative, and with many other appliances for the forwarding of its great work.

The pressure upon Dr. Chapman to engage in evangelistic work is very great, and there are those who prophesy that before many years he will be forced to join his friend, Mr. Mills, in a wider field of activity than can be offered by any local church.

In 1890 Dr. Chapman received the degree of Doctor of Divinity, from Washington College, Tennessee, when only thirty years of age. Dr. Chapman was married in 1883 to Miss Irene Steddum, of Cincinnati, who died during the early months of his pastorate in Albany, leaving him one child—a beautiful little girl. Another child died in its early infancy. In 1889 he was married to Miss Agnes Pruyn Strain, daughter of Robert Strain, Esq., of Albany, by whom he has one child, a little boy a few months old, who is named J. Wilbur, Jr.

Dr. Chapman has assisted Mr. Mills in his work at Providence, R. I., and Philadelphia, and in Newark and Jersey City, N. J., with the greatest measure of success and acceptance with the people.

When it became apparent last Fall that the work planned in Cincinnati was to be on such an extensive scale, Mr. Mills suggested to the Executive Committee that he should secure, if possible, the assistance of Dr. Chapman for part of the time. To this the committee cordially assented, and the Christian people of this city are grateful to Bethany Church, Philadelphia, for sending their beloved pastor to aid in the work here during the first three weeks of February. (See pages 17 and 21). From the first day of his appearance in Cincinnati, Dr. Chapman won the hearts of the ministers and people, by his lovable spirit, his unaffected simplicity and earnestness of manner, and by the manifest power of the Holy Spirit accompanying his preaching; and during the three weeks, in which he preached two and three times each day, thousands of eager listeners thronged the largest churches in Mt. Auburn, Covington, and the great central districts of

the city, drinking in the glorious messages of a pure gospel, as they felt from his lips. He will always be held in loving remembrance here, by the multitudes whom he helped to a higher plane of Christian living, and especially by the hundreds who were led by him to give their hearts to Christ.

Dr. Chapman's work throughout his ministry has been chiefly among *men*, with whom he has been most successful. His congregations are made up of more men than women. And of the hundreds whom he has received into the church, there have been more men than women.

Dr. Chapman was assisted in the great meetings conducted by him by the widely known and effective Gospel singer, Mr. George C. Stebbins. J. J. F.

GEORGE C. STEBBINS,

EVANGELISTIC SINGER AND MUSICAL AUTHOR.

WHO ASSISTED DR. J. WILBUR CHAPMAN IN CONDUCTING
THE SONG SERVICE

George C. Stebbins, who accompanies Dr. Chapman as conductor of song service, is well known in the evangelistic work. He was born in Western New York, near Rochester, in 1846. In 1869 he went to Chicago, where he had charge of the choir of the First Baptist Church. Here he became acquainted with Messrs. Moody and Sankey, Bliss and Whittle, the noted evangelists. In 1874 he went to Boston to take care of the singing in the Baptist Church under the pastorate of Rev. A. J. Gordon. While in Boston he also conducted the singing at the Tremont Temple.



GEO. C. STEBBINS.

In the Summer of 1876, while visiting Mr. Moody at his home in Northfield, Mass., he was induced by Mr. Moody to enter the evangelistic work. His first work in this field was the organization of a choir of eight hundred voices for the great meetings of Moody and Sankey.

In the spring of 1877 he joined Dr. Pentacost, who gave up his church in Boston to take up evangelistic work. From that time until one year ago he has been almost continually associated with Dr. Pentacost, going twice to Scotland and England to assist Moody and Sankey. For three years of this time he assisted Mr. Moody directly, making two trips to the Pacific coast.

A year ago last October, Mr. Stebbins, accompanied by his family, joined Dr. Pentacost to assist him in a mission to India. Mr. Stebbins has been greatly assisted in his work by his wife, who possesses a rich contralto voice, and is thoroughly in sympathy with him. His son, G. Waring Stebbins, now twenty-two years of age, also possesses musical talent of a high order, which is being cultivated under the care of his father. In this trip through India the family sang together. With Dr. Pentacost they visited North, Central and South India, and came in contact with a large number of missionaries, assisting them and giving song services in the principal cities to large European and native congregations.

He came away impressed with the fact that although a great work is being done, it is limited by the absence of men and means.

On their return from India they visited the principal cities of Egypt and Palestine, and sang the Gospel

of Jesus Christ in cities sacred to the Christian for the memories of the presence of the Master.

On their way across the continent they gave services of song in Naples, Rome, Paris, London, and other cities.

Mr. Stebbins is one of the joint authors with Messrs. Sankey and McGranahan of Gospel Hymns Nos. 3, 4, 5, and 6, and is the author of some of the most popular hymns in these collections.

His hymns are of a high order. Among the earlier songs written by Mr. Stebbins that have become popular are "There is a Green Hill Far Away," "Must I go Empty Handed," "I've Found a Friend," "Evening Prayer," "Gather Them In, for there Yet is Room." Of those of later date: "Jesus is Tenderly Calling," the words of which were written by Fanny Crosby, the blind poetess, whose tender verses have touched to spiritual light many who were blind in sin. The words of "In the Secret of His Presence," which Mr. Stebbins sings as a solo, were written by a converted Brahmin lady of high caste.

With the permission of Mr. Stebbins, we publish the words and music of one of his favorite songs, "I Shall Be Satisfied."

C. B. M.

MINISTERS' DAY.

HELD AT THE FIRST PRESBYTERIAN CHURCH ON FOURTH STREET, FEBRUARY 15, 1892, AT 10 A. M.

No service in this great revival was more highly appreciated than that held at the First Presbyterian Church, Rev. Hugh W. Gilchrist, pastor, Monday, 10 A. M., February 15, 1892.

It was the day set apart as Ministers' Day, and invitations had been sent to pastors for miles around the center of the work, to which many responded. There were present pastors representing nearly every church coöperating in this movement, and many visitors from churches at a distance. The object of the meeting, as stated by Rev. B. Fay Mills, was to discuss the question of a "Soul-Winning Church."

The services were opened by singing "Showers of Blessings" and several other songs. Mr. Mills requested a few minutes of silent prayer, which was followed by brief prayers by the pastors present.

After a song by Mr. Greenwood, Dr. J. Wilbur Chapman then addressed the congregation, as follows:

He said: My first experience as a pastor was in a church at Schuylersville, ten years ago. Here the church was blessed by large additions. From there I went to Albany, where I assumed the pastorate of the oldest church in the city, the First Reformed Dutch Church. This church became a soul-winning church, after considerable effort. He then spoke of the church in Philadelphia, which has often been called Wanamaker's Church.

Thirty-four years ago to-day, John Wanamaker, then but a boy, conceived the idea that the street in front and at the side of the church presided over by Dr. Chambers needed a new pavement. He solicited the brick and assisted in laying the pavement. Dr. Chambers was absent at the time, but on his return he was much pleased by the kindness.

Seeing young Wanamaker on the other side of the street, where he had been waiting to see what Dr. Chambers would do, he asked him who had done it.

John Wanamaker told him. Dr. Chambers thanked him so kindly that he felt, if a little act of this kind brought so much good will, that to do good to others should be the rule of his life, and he has surely lived up to it.

The first Sunday-school was started in a shoe-maker's shop, and was presided over by Mr. Wanamaker, and had twenty-seven scholars and nine teachers. They soon removed to larger quarters, which were soon outgrown. The present Sunday-school building was then built, which has now a membership of over three thousand, and an attendance averaging two thousand nine hundred. The Sunday-school had an attendance of two thousand nine hundred and four the Sunday before he left Philadelphia to assist in this movement. He spoke glowingly of the character of John Wanamaker and his devotion to the work in the church, and then spoke of the wonderful system that has rendered it possible to know every member absent or present at every service of his Sunday-school class of over eight hundred.

The rapid growth of the Sunday-school made it necessary to establish a church. The membership at first was small, but to-day is the second largest in the United States, having twenty-five hundred communicants. The church building stands next to the Sunday-school, the value of property being more than two hundred and fifty thousand dollars.

In order to keep the church list revised to date they use tokens, consisting of a card with the name, address and any changes that may have occurred since the last communion. They have six communion services each year, and revise the church list after each service.

These tokens are taken up at the service, and upon them they depend for their record.

Sometimes Wanamaker requests the pastor to divide the Sunday-school into different groups, Dr. Chapman preaching to the men, while Mr. Wanamaker preaches to the women.

This church is a seven-day church. There is some service every day in the week, and some one there to look after those who are inquiring.

If you should come there at twelve o'clock at night you would find some one there to see you, and ready to talk about your soul's salvation. All sides of human nature are taken into consideration, and every effort made to provide for all needs.

A dispensary, which sometimes treats six hundred sick a month; a day nursery, where mothers can leave their children under the care of loving Christian women; a diet kitchen, from which one hundred kettles of soup are sent daily; a women's bureau, which provides clothes and shoes for the destitute; an industrial school, which fits the children for any work in life—anything and everything to touch, win and hold the people who come.

When this church was started, the neighborhood was one of the most wicked in the city. Now homes have grown up around it, and it has become a pleasant place to dwell.

It is a church of workers—evangelistic workers, workers interested in the souls of men, and its influence is felt in all parts of the city. There are only a few wealthy people in the church, yet it gives, and gives liberally. Only a few weeks ago five thousand dollars was raised in a few hours for a specific purpose. They

give as a means of grace, and grow in grace by giving. There is a society called the Brotherhood of Andrew and Philip, consisting of two hundred and fifty men selected for their high standard of Christian living. These are divided into bands of ten, under a leader who has care over them, and reports from time to time to the pastor.

These men pray, first for themselves fifteen minutes at each service, then for the pastor. This is the secret of power—prayer. Great praying will make great preaching. My elders pray for me, before the sermon in the study, and then, during the services, they sit behind me on the platform. Sometimes I turn to them and see their lips moving in prayer for me, and I gain power. The secret is out—*prayer*, earnest, heartfelt prayer, is the basis of a soul-winning church.

In the Brotherhood of Andrew and Philip they have but two rules—the rule of prayer and the rule of service. They pray for themselves, for each other, for me. They search their hearts and search for souls. They pray for the spread of the gospel, and search for some one to whom they can tell the gospel story.

That is one way; go after them. Make it a special obligation to seek for souls. Get the men, the women will follow. Make it a special object to get men to come to Christ, to work for Christ. There are more men than women in our services.

There is also a society of women called the Society of Seventy, who are sent out, two by two, to work for Christ. We divide the church into thirty parts, and appoint a group over each part. We keep our hands on all we get. We divide the Sunday-school work in the same way, and know just where to look for

each scholar, and keep them all under our eye and hand. We try to maintain a high standard of spirituality. A spiritual church will have a spiritual people.

We divide the new comers among those who are spiritually minded, and they receive instruction and are brought up to a high standard. No pastor can work alone ; all must join him. We have always had a people's church. We use the evangelistic methods with success. We make the church a place to win souls ; we preach to them with that object. It is the preaching of the gospel that wins men's souls. We go after them, we find them, we bring them in. There is no power in an empty pew, but there is power when the pew has some one in it. We use a great deal of printed matter ; God believes in printer's ink as well as the devil. We compel the unsaved to come by keeping the matter before them. We see that every one gets a card of invitation. We sing gospel songs in our church. An elder in the church at Albany opposed this by every method, but when I had succeeded in having the song, "Ring the Bells of Heaven," sung on one occasion, he said, "What was that song?" I told him it was a gospel song. "Just the thing," said he, and we rang the bells of heaven until we sang the doors open for the unsaved.

Prepare your church for this kind of work. Never have services of an evangelistic nature without preparation. See that the congregation is right with God before you commence. Then preach the gospel of Jesus Christ. There may be competition in preaching as in other fields, but there is no competition in preaching the gospel. It is the same always and everywhere. Men are hungry for the gospel. I do not believe in

sensationalism, but I had rather be a sensationalist than have empty seats. I believe that if I should announce that I would preach standing on one foot the church would be crowded; but would it last? The gospel of Jesus Christ lasts. It is always new, and always draws, and always holds. Sensational preaching is like froth.

Expect the people to come to Christ. There was a time in my work when I was afraid to ask them, and did so in fear and trembling. Not a man got up. Preach as though you expected every man, woman and child in the house to get up and confess Christ. Ask them to give their hearts to Christ. I would stop in the midst of a sermon to ask this question if I thought it was the right time. We have one worker in every six seats, and when a man or woman shows signs of desire these workers get them by the hand and talk to them and try to turn them. It is a difficult thing for a man to get out of the church without being asked to come to Christ.

This plan will do as well for the small churches. Make the church and the men responsible for the work done. Catch the enthusiasm of the gospel if you want a soul-winning church.

After the close of the sermon, Dr. Chapman invited ministers present to ask questions. The following were asked:

Question.—Do you believe in cottage prayer-meetings?

Answer (by Rev. J. Wilbur Chapman).—Yes, sir; conducted by the proper persons, they are very good adjuncts to the other work.

Q.—How much do you usually spend on your work in advertising?

A.—(J. W. C.)—From fifty to sixty dollars a month, but we get it all back in the collection. Advertising pays.

Q.—What is the best method of conducting after-meetings?

A. (J. W. C.)—You must consider the material that you have to work with. You can not set an arbitrary rule. Begin with those who have risen for prayers. Sometimes people will take a short step when they will not take a long one. Ascertain, if possible, the difficulties in coming to Christ. I remember one man who testified that he was waiting to get the feeling, and this testimony developed twenty-five others. It is sometimes necessary to get the Christians started; others will then follow.

Q.—In the divisions of which you speak, do you consider the geographical locations, or do you divide them according to age?

A.—We first tried dividing them by location, but we found that this did not work satisfactorily. We found that if they were too near they would neglect to work simply because they were not required to make an effort, but that when we gave them work at some distance they did better work.

Q.—Will you please explain a little more explicitly what you meant by tokens?

A.—Our token card reads: "BETHANY COMMUNION TOKEN.—Name Address Remarks" We have these prepared in books with stubs. We have six communions per year. At each communion service these are gathered. We depend upon them for our record.

Q.—What is the character of the music ?

A.—We use the same music as we use in this service, Gospel Songs. We have an orchestra that we have used two or three times during the year.

Q.—Are all your services of an evangelistic character ?

A.—No, sir; they would lose their fascination. We have intervals of five or six weeks. Sometimes we have special services to different classes of people. I have spoken to firemen, Grand Army men, and others. We allow time enough to elapse to make them a little eager; then their faces will shine with enthusiasm; they like them.

Q.—What about night schools? How are the expenses met ?

A.—The fee is ten cents a week, in the morning. They pay for themselves.

Q.—Do you have a choir ?

A.—We have a volunteer choir, with a paid leader. I have occasionally hired singers. We have a pipe organ, and an orchestra that is supported by Mr. Wanamaker, which we occasionally use.

Q.—Do you ask laymen to conduct services ?

A.—Oh, yes; we ask our people to do whatever we want them to do. The lay members conduct the smaller services.

Q.—Do you have rented pews ?

A.—Yes, sir.

Q.—What is the standard of membership in the order of Brotherhood of Andrew and Philip ?

A.—The highest.

Q.—How do you ascertain whether they are faithful or not ?

A.—Everything goes by tens. There are twenty-five bands and twenty-five leaders. The leaders are in touch with each other and with the pastor.

Q.—From what source do you get your largest accessions—from the Sunday-school or from your evangelistic work?

A.—We get more from the outside than we do from the Sunday-school. We make an effort to get heads of families. More than one-half of the recent accessions were men.

Q.—What method do you use to shepherd the little children who come into the church from irreligious families?

A.—We look after them. We visit their families.

Q.—How are colored people received?

A.—We would receive them if they came?

Q.—Do you ever reject applications?

A.—Well, we have a very high standard of examination, and we sometimes ask them to wait for another communion.

Q.—What about outside meetings?

A.—Our church is strongly in favor of centralization, but we give largely to all the missionary boards.

Here Mr. Mills took the platform, and said: While I am thoroughly in sympathy with Mr. Chapman, I have been called to visit many places, and I should be pleased to answer any questions; but you must not hesitate to continue questioning Dr. Chapman, if you wish.

Q.—What standard is required from the teachers?

A. (J. W. C.).—Our requirements are high. We do not assign them to teach unless we consider them

capable. Even then we appoint an assistant to supervise them.

Q.—What are your terms of communion?

A. (J. W. C.).—We invite all who believe in Jesus Christ.

Q.—Do you use the envelope system, or do you assess?

A. (J. W. C.).—We let them assess themselves, but we have systematic giving. We have never had any trouble to raise all the money we need.

Q.—Do you use the night school to induce the people to come into the church?

A.—We do not. We send them to night school after they have come into the church.

Q.—What shall we do with members of the church who are not Christians?

A. (B. Fay Mills).—Hold up a high standard. Get them to take part. Give them something to do. Try to touch their hearts. Talk plainly to them. I would not dare to talk as plainly in my evangelistic work as I would to my own people.

Q.—What do you do when they stay away from church when you ask them to take part?

A. (Mills).—Try to make the prayer meetings so interesting that they want to come.

Q.—What do you do in case of improper conduct?

A.—Different cases require different action. I would discipline them, if necessary. In any case, don't go after them like a policeman. Baptize them with tenderness, plead with them, pray with them.

Q.—What about church buildings?

A. (Mills).—Some churches are built on the principle that it's easy to get in, but difficult to get out.

You should build a church like you would a factory—for business purposes. Study the needs, then build accordingly. Have plenty of light and air, plenty of side rooms which are easy of access. Sometimes you can save a man by getting into the lecture room quickly.

Q.—What do you consider the best arranged church in Cincinnati?

A.—The Central Christian Church and St. Paul's Methodist are well arranged.

Q.—Why shift at all?

A. (Mills).—The fact of going to another room is of itself a decided step in the right direction. But I never make an arbitrary rule in this matter, but do as the Spirit directs. Sometimes I do n't take them out of the room at all.

Q.—Would you accept an invitation from a colored congregation to preach?

A. (Mills).—Certainly I would.

Q.—Does multiplying methods weaken the spirit?

A. (Mills).—An organization, to be a power, must be a growth. Let the Spirit of God move you. I believe in organization; I believe that it develops power.

Q.—What do you think of fairs and suppers?

A. (Mills).—If you can use them to get people to come to church, or to win souls, they are a good thing. Dr. Newall used to get the people together, and then preach to them. As a means of raising money, they are an unmitigated curse.

Q. (B. Fay Mills).—What is the most successful method that can be used to save souls?

A. (Rev. Robbins).—I lay my sermon down on a chair and pray over it, and then go to church, expecting some one to be saved.

(Remark by B. Fay Mills).—That 's one of the great features of success.

A. (By —).—Consecration and prayer.

A. (By —).—Induce the people to tell what they have done for Christ.

Q.—How do you prepare your sermons?

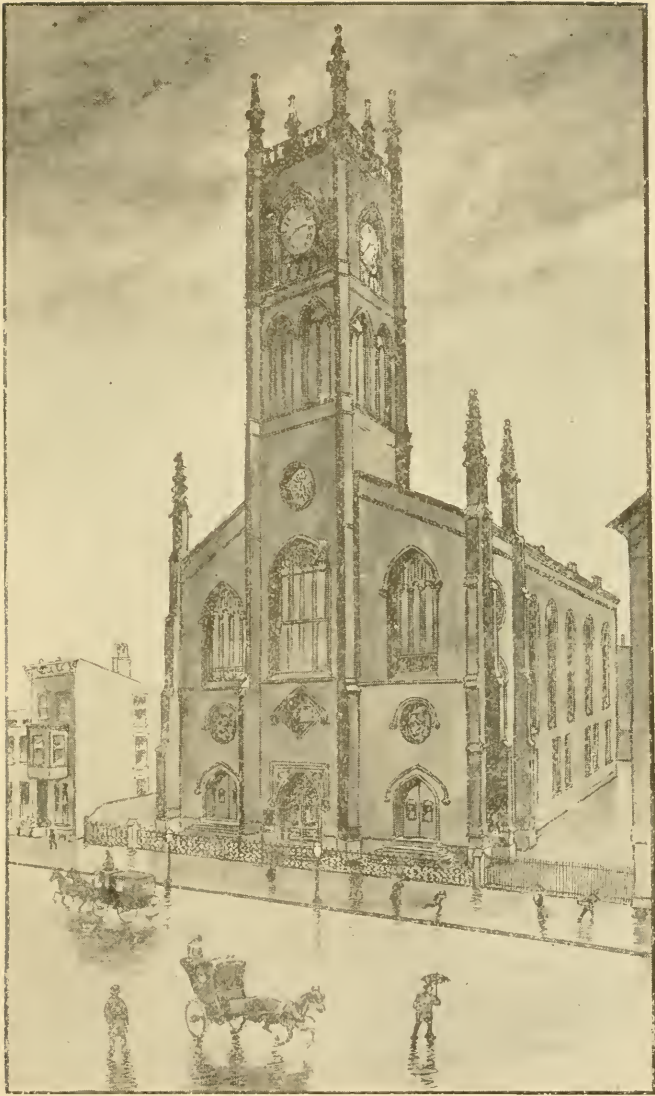
A. (Mills).—A sermon is not a work of art simply. A screw-driver is intended to turn screws. The fact that it has a gold handle neither adds to nor detracts from its value if it turns the screws. A sermon is intended to bring souls to Christ, and is effective just in proportion as it does this.

AFTERNOON MEETINGS, NINTH STREET BAPTIST CHURCH.

FEBRUARY 12TH TO 26TH, 2:30 P. M.

When this volume shall have become history, and much of the flush incident to a great revival shall have passed away, many will realize that deep impressions, stirring the soul to higher life, inducing meditation and much prayer, were received at the meetings held in the Ninth Street Baptist Church every afternoon (except Saturday) from February 12th to 26th.

A marked feature of the revival of which this volume, limited to a brief mention, is but a partial history, is that it has offered the gospel to all who chose to receive it. The thought that stands in bold relief is that all classes have been sought and, in the case of thousands, reached by the gospel. A redeeming Christ has been offered alike to the child entering upon the first firm steps in life, and to the one whose footfalls beat



NINTH STREET BAPTIST CHURCH.

life's requiem. The light has been held aloft, and its life-giving beams have fallen upon all.

The different meetings have each had a distinguishing character, in many cases determined by the time of meeting, the persons composing the congregation, or the themes selected. The afternoon meetings held at the Ninth Street Baptist Church were stamped with the impress of restfulness. The church, which is one of the largest in the city, was well filled at each meeting with a congregation of thoughtful, earnest seekers for higher light and deeper consecration.

Mingled with those whose hearts were warm toward the home of their spiritual birth, were those whose lives had caught the fire from off the altar of the one great Church of Christ, and whose brotherhood and sisterhood in Christ made any sanctuary where Christ was held aloft for the healing of mankind a blest abiding place.

The meetings held here were largely composed of those who had felt the thrill of new born spiritual life, and who, with lips still fresh from the draughts of the water of life, longed to drink still deeper.

The services held at this church were to a very large extent addressed to Christians, and no services could have been more impressive, or have created a greater desire on the part of those out of Christ "to come and taste and try" that which had blessed and quickened the eloquent speakers to lives of consecration and power.

Owing to a misunderstanding, a large number gathered the afternoon before the formal opening under the Rev. B. Fay Mills, and in the absence of the leaders were addressed by Rev. Johnston Myers and

Rev. W. D. Holt, the pastors, from the text, "She only touched the hem of his garment." From this informal opening until the close on Friday afternoon, February 26th, the attendance was maintained almost to the limit of the seating capacity.

The recording of the services at each station is accompanied by the same regret, that the limits of this volume will not allow a fuller consideration of the meetings, all of which brought a blessing to those who were present. But few of the twelve hundred people who were present at the service held February 15th will ever witness a service more impressive. The meeting was opened by singing "Blessed Hour of Prayer," and "I Need Thee Every Hour," led by Mr. Lawrence B. Greenwood, in which all joined.

After prayer by Rev. G. R. Robbins, pastor of Lincoln Park Baptist Church, and a solo by Mr. Greenwood, Rev. B. Fay Mills spoke with unusual depth of pathos upon the "Enduement of Power from On High." His sermon was a strong appeal to Christians to open wide the soul gate to the Spirit of God, and stirred the hearts of those who heard him with a strong desire to become worthy to be made a dwelling place of the Holy Ghost.

The sermons were largely those which had been delivered at other places, mention of which has been made in other sections of this volume.

Dr. J. Wilbur Chapman and Mr. Geo. C. Stebbins made many warm friends by their earnest work in this series of meetings.

At all these meetings were to be found representatives of nearly all the churches coöperating in the Mills movement, and friendships were formed, and some



REV. J. A. SHANNON.
Pastor of United Presbyterian Church.



REV. C. O. SHIREY.
Pastor of Pilgrim Chapel Presbyterian
Church.



REV. JOHNSTON MYERS.
Pastor of Ninth Street Baptist Church



REV. J. A. MARKHAM.
Pastor and Superintendent of the Union
Bethel.

were mellowed by the thought, so often heard from this pulpit, that one day—that great day—“there shall be but one fold and one shepherd.”

NOON-DAY PRAYER MEETINGS.

These meetings, held at the First Presbyterian Church, on Fourth street, from 12 M. to 12:45 P. M. daily (except Sunday), Rev. Hugh Gilchrist, pastor, were commenced on February 1st and continued until March 5th.

No meetings of the many held, not even including those held at the Music Hall, presented as many unique features and brought out so many remarkable phases of this great revival work.

It was a point of centralization, a meeting place for all who were interested in the work, where they could come into close touch one with the other.

The services were to a considerable extent those of a prayer or experience meeting, with the factor always present, that a broad field was contributing daily its quota of testimony to the value of the services being held here and elsewhere.

The onlooker at these meetings might have experienced sensations similar to those of a man standing upon the great bridge during the flood that swept this section some years ago, when below in the turbid waters drifted the wreckage of a great breaking up; huge trees, houses that had once been homes, and all the dèbris that the fierce waters had torn from their usual resting place; but there would have been this added feeling, that whereas the flood bore upon its bosom only tokens of devastation and loss, this flood

lifted high its glorious messages of peace. Man touched man, and spoke of the power of it all; the power of the Gospel of Jesus Christ to tear down the barriers of sin and rear in their places a tabernacle cleansed for the abiding of the Spirit of God.

Here, perhaps more than at any place in the entire field of service, men, women and children spoke words never to be forgotten by those who heard them. Here the hundreds of requests for prayer were read, and here heads bowed daily in the busiest hours of the day, to petition the throne of grace for answer to the prayers. And answer came. Hundreds rose to speak, in affirmation of the truth of the words of the Master, "Seek, and ye shall find," and told how they had sought, and found *Him* who alone can give perfect peace. Testimony piled upon testimony proved beyond the possibility of a doubt that we serve a prayer-hearing and a prayer-answering God.

The services consisted of the discussion of a topic, which was announced the day previous by a card suspended in the rear of the pulpit. This was usually informal and somewhat brief, leaving a large part of the forty-five minutes for prayer and testimony.

They were conducted by Rev. B. Fay Mills and Mr. Greenwood, assisted by Dr. J. Wilbur Chapman and Mr. Stebbins during their stay.

The topic chosen was made the central thought, and around it were woven the prayers and in many cases the testimonies.

These meetings were attended daily by a very large proportion of the ministers in the combination, and were a favorite place for the recent converts, who, no doubt, felt less timidity here than in the larger meetings. The

testimonies of these converts were in many cases remarkable, and in some cases startling; and here the progress of spiritual growth could be studied, and the working of grace seen in the faces and gleaned from the words of those who took part. Some who rose for prayer in the earlier meetings grew bold to confess Christ here; and having felt the peace that comes of restfulness with God, spoke with greater confidence each time.

Old men gave testimony of their disenthralment from sin, and young girls just budding into womanhood spoke tenderly of His peace and rest.

At the request of many, we give the themes suggested for the month of February. On each Monday was held what has been termed, with justice, the Good Cheer Meetings, in which reports of the work and its success were read. Spoken and silent thanks ascended to the Giver of all good, for the blessed answers to the many prayers.

No regret could be keener than the realization that many of these cheering, soul-inspiring messages can not be incorporated in this volume. We give a partial report of the Good Cheer Meeting held February 15th, and will record some of the most striking testimonies in the chapter on Incidentals.

“Good cheer meeting.” “Open thy mouth wide.” “Conditions of revival.” “Limiting God.” “Lord, is it I?” “Prayer for a great Sunday.” “Good cheer meeting.” “Have you received the Holy Ghost?” “How can a man know God?” “Whatsoever He saith unto you, do it.” “Are you willing?” “Prayer for a great Sunday.” “Good cheer meeting.” “According to your faith.” “With all your heart.” “The peace of God.” “What shall we have therefore?”

“Prayer for a great Sunday.” “Good cheer meeting.”
“A clean heart.” “Power from on High.” “My
Beloved is mine.” “I am His.” “Prayer for a great
Sunday.” “Good cheer meeting.”

As will be seen by the list of subjects, it was the aim of the evangelist to lead the people of God up to higher planes of Christian thought and life. Every day was a further revelation of what is necessary to the soul that would come into complete harmony with its Creator in order that He might use it for the accomplishment of His great purposes. The appeals to the reason, to the conscience, and to the heart, were so strong as to bring from many lukewarm, indifferent professors, confessions, and resolutions to live better and holier lives in future.

This was fully demonstrated at the later meetings, when many of these persons gave testimony that they had been quickened and greatly blessed through the instructive suggestions of the leaders.

Throughout the entire series of meetings a few important truths were enforced every day, such as the following: God is not limited in His power when people are willing and ready.

The absolute need of the enduement of the Holy Spirit for service, and the certainty of every Christian receiving such enduement if he possessed a clean heart, a willing mind, undoubting faith, and sought the gift with his whole heart. Large numbers of those in attendance were led to seek this power, and testimonies were heard from time to time that they had received it.

Another excellent result attained through the practical suggestions of the evangelists was that many were led to a more thorough study of God's word. Both



REV. E. L. WARREN, D. D.
Pastor of Clifton Presbyterian Church.



REV. JOHN PEARSON, D. D.
Presiding Elder M. E. Church.



REV. W. D. HOLT,
Associate Pastor of Ninth Street Baptist
Church.



REV. D. J. STARR, D. D.
Pastor of Pearl Street M. E. Church.

Mr. Mills and Dr. Chapman requested all who testified in the meetings in reference to their own acquisitions in the Christian life to do so with a passage of Scripture. If they asked reasons for living the Christian life, those reasons were to be suggested in a quotation from the word. Experiences were also to be founded upon the word. Recommendations of God's grace were to be given in a scriptural text. Thus all who took any part in the services were led from day to day to study the Bible, and many things, new and rich, were brought forth.

Another feature worthy of special notice was the cultivation of brevity in speech and prayer. Specific prayer was all that was asked for or expected. People were taught to pray to God, rather than to pray to the ears of the people.

Without question, the meetings were exceedingly helpful to all of God's people, quickening the almost lifeless, stimulating the indifferent, and energizing all for a new and better service. Tears of sorrow for sin, confessions of back-sliding, and resolves from all classes of Christians were often heard. The unsaved were always present, and almost every day from five to twenty would arise and request the prayers of God's people that they might be led into the light.

The attendance was large and regular, the spacious auditorium being always well filled. Business men and people from the suburbs attended in large numbers. The audience often numbered a thousand.

The blessed results from these meetings will never be fully known, but a multitude will never cease to thank God that they were held as they look back upon them as the dates of a new and higher life within their souls.

REPORT OF GOOD CHEER MEETING.

HELD MONDAY, FEBRUARY 18.

Mr. Mills spoke of what was accomplished on the Sabbath.

“The rain came down copiously on the outside, and the showers of blessing descended on the inside of the churches. Tell us now about the work done in your Sunday-schools; give us personal instances of conversion that you think might be helpful. Tell us anything of an encouraging nature. If anybody knows of anything that is discouraging, let him keep quiet.”

Some of the responses were the following:

From a middle-aged gentleman: “Last night I attended the first after-meeting I ever attended in my life, and was blessed in having my three children come to the Lord. There is joy in my home to-day.”

From Rev. A. M. Dawson, pastor of the Poplar street Presbyterian Church: “Forty-eight came to Christ in our Sunday-school proper; thirty-eight in the primary department. There was never such a day as yesterday in the history of our school.”

From a representative of the Fifth Presbyterian Church: “I never saw such a Sunday-school service as that of yesterday. Whole classes signed the cards.”

From Rev. C. O. Shirey, pastor of the Mt. Adams Presbyterian Church: “A large class of pupils in our school, which we had never previously been able to reach, signed the cards. There were forty professions made altogether.”

From Rev. F. Granstaff, pastor of the Fifth Presbyterian: "I have preached for nine years, and it seems as if I never did anything until yesterday."

From a lady representative of the McMicken Woman's Industrial School: "We had a little of heaven on earth at our school, last Saturday. When I asked the scholars how many were willing to serve Jesus, fifty-seven little hands went up."

From Rev. J. F. Patton, pastor of the Dayton street Baptist Church: "I did not believe that Mr. Mills' plan would work in our Sunday-school, but it did. Twenty-nine signed the cards. There was a young man in my Bible class who was not a Christian, and he became one, to our great joy."

From Rev. J. C. Smith, pastor of the Reformed Presbyterian Church: "I belong to a church very conservative in the matter of revivals. All Saturday night nearly I lay awake planning and praying for the work on the Sabbath. Every one in our school, not a church member, was converted. We had forty cards signed in all."

From a representative of the Sixth Presbyterian: "One hundred and sixteen came to the Lord in our school."

From Rev. D. J. Starr, pastor of the East Pearl street Methodist Church: "There were twenty persons who consecrated themselves to the Lord at our church yesterday, ranging in age from twelve to sixty."

From Rev. G. R. Robbins, pastor of the Lincoln Park Baptist Church: "Thirty-eight cards were signed with us. Yesterday was the greatest day Cincinnati ever had."

From Dr. J. J. Francis, of the Presbyterian

Church: "I preached last night by appointment of the Devotional Committee in McKendree M. E. Church to a union meeting of the East End churches. It was a grand gathering of more than five hundred people, and a number signed the cards. The brethren in the East End say it was one of the largest and best meetings ever held in that section of the city."

From a stranger: "I live at Greenfield, eighty-five miles away, and I want to say that your work is felt at that distance. Fifty-one were brought to Christ in our church yesterday."

At Riverside there were one hundred and fifty conversions. A remarkable case was that of a young boy who stood up and professed conversion before the invitation was given.

At the Cumminsville Presbyterian Church 65 signed cards; at the First English Lutheran, 123; at Pilgrim Chapel, 64; at the Central Congregational, 67; at the First Presbyterian, 67; at the Fifth Presbyterian, 58; at the Columbia Congregational, 33; at the West Sixth Street Mission, 39; at the Mohawk Presbyterian, 23; at miscellaneous churches, 214.

The total reported to the chairman of the Executive Committee for the city up to Monday morning was 1,534; for Mt. Auburn and Walnut Hills, 1,474; for Covington, 547. It is thought that there are enough more not yet reported to raise the number to five thousand.

The following requests for prayer were selected from an accumulation numbering several hundred, in addition to hundreds, perhaps thousands, of requests made in person, for the one speaking or some dear friend or relative.

“ Ask the Holy Spirit to touch my father’s and my brother’s heart, and to give me faith to believe that He will do it.”

“ A wife desires a special interest in the prayer of God’s children for the conviction and conversion of her husband now ; also for two dear uncles.”

“ Please ask for prayer for the consecration, full and entire, of a Christian friend.”

“ Please bring my husband before the throne of grace on Saturday. A lonesome wife, who could do so much good if he were a Christian.”

“ Pray for my Sunday-school class, that every one of the eleven young ladies may be converted and have cleansed hearts.”

“ Pray for the Y. P. S. C. C. of Pleasant Ridge Presbyterian Church, that it may be a ‘ great Sunday ’ for them and their consecration meeting.”

“ Please pray for me, that I may lay aside every weight and the sin that doth so easily beset me, and that I may run with patience the race that is set before me. One who wants to be a true soldier of the cross and follower of the Lamb.”

“ Please pray for the descent of the Holy Spirit upon the Norwood Methodist Church to-morrow night, in the salvation of souls.”

“ I request prayers for my two brothers, that they may accept Christ.”

“ A mother and sister request prayers for the conversion of an invalid brother.”

“I ask prayers for three lady and two gentlemen friends, that they trust Christ for their soul’s salvation.”

“I request prayer for a young lady and two gentlemen friends, that they may trust Christ.”

“A widowed mother for her boys. The oldest, a man of forty; who was converted when a boy, and for several years walked with God. But when he left home to go to school, other influences seemed to draw him away from God. For several years he has been immersed in business, and seems to care for little else. He is the same kind son and brother; but lacks the one thing needful, which God only can give. The younger son holds on to the faith of his childhood; but has been disappointed in everything he has undertaken to do. He says he is afraid he is not doing what God wants him to do, or he would not so frustrate his plans. Some times feels he ought to try to take up his father’s fallen mantle, and enter the ministry. Please ask the Lord to make his way plain to him.”

“Please pray for the conviction and conversion of a widow, her son and two daughters, one of whom is a confirmed invalid. Their lack of concern about their soul’s interest is distressing.”

“I have listened to some of your sermons, and am convinced that you mean just what you say and preach; therefore I would like to obtain that peace and hope which is in Christ Jesus. I am a wicked and a very bad man. So, if there is any redemption for me, I want it, I want it; life is very burdensome to me, dark, gloomy and without hope. It is a terrible state to be

in. Please remember me in your prayers, and the prayers at to-morrow's meeting at 12 o'clock. I will be there myself."

Hundreds of requests for prayer were read and spoken in these meetings. We have given only a few, selected at random, as illustrating the sincerity and variety of these appeals.

MR. MILLS AT THE NORTH PRESBYTERIAN CHURCH.

SABBATH, FEBRUARY 21.

The second section of the Western District is comprised of the churches in Cumminsville, four of which entered into the "Mills movement" with heart and hand—the North Presbyterian, J. M. Anderson, pastor; Wright Chapel, M. E., J. W. Kelley, pastor; Fergus street Christian, W. C. Payne, pastor, and Immanuel Baptist, H. C. Lyman, pastor. Messrs. Mills and Greenwood favored this section with a service for young people, on Sabbath afternoon, February 21st. Large delegations were present from the M. E. churches of Winton Place and Camp Washington.

The church auditorium was filled to overflowing with an eager throng of anxious hearers. Mr. Mills preached one of his characteristic sermons from the text, "Remember now thy Creator in the days of thy youth."

At the same hour Dr. J. W. Simpson, of Walnut Hills, addressed an overflow meeting, that nearly filled the lecture-room, taking for his text, "Look unto me, and be ye saved." Both sermons were eloquent, persua-

sive, and full of power. Mr. Greenwood sang one of his beautiful solos to each of the audiences.

Nearly one hundred and fifty signed cards, signifying their desire to begin a Christian life. The lecture-room was emptied and refilled with those who had signed cards, and those who wished to hear further from Mr. Mills concerning the way of salvation.

The Holy Ghost was present, the churches revived, scores converted, and spiritual impressions made that will last throughout eternity.

A TYPICAL SABBATH-SCHOOL EVANGELISTIC SERVICE.

It has been the desire of the editors to describe in some form the characteristic features of each different form of service connected with the great revival movement. Very few, if any, of these services produced a deeper impression, or were more fruitful of immediate results, than those held in the different church Sabbath-schools, on the day following the Saturday evening Sabbath-school Teachers' Conference in each district. At Mr. Mills, suggestion, the usual lessons were laid aside, and the hour was spent in the one earnest effort to bring the scholars to Jesus. The result was the expression of the purpose by hundreds to begin at once a Christian life. The record of that day in many schools was simply marvelous. At our urgent request, Rev. Frank Granstaff, pastor of the Fifth Presbyterian Church, has given us the story of the day in his church. It is only the story of what occurred in dozens of other Sabbath-schools.

BRINGING A SABBATH-SCHOOL TO CHRIST.

Sabbath morning, February 14, 1892, will go down in the history of the Fifth Presbyterian Church as a time of gracious reviving. The memorable words of the Lord Jesus to His disciples, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" and the promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," were literally fulfilled. At the suggestion of Mr. Mills, made at the conference for Sabbath-school workers, held in the Young Men's Christian Association Hall, on Saturday evening, February 13, the pastor, officers and teachers of the school met for consecration and prayer one half-hour before the time for opening. Every teacher was present, and all were in the spirit of prayer. None who were there can ever forget the prayers that were breathed out and up—how earnest and tender they were. The scene in that upper little room must ever be a thing of precious memory. And while we were all "with one accord in one place," the Spirit came in mighty power.

While we were yet praying, the school began to assemble. Before the hour for opening, the place where we were was filled with the atmosphere of great tenderness. There was a holy hush. Those who had occasion to move about the room, moved as though they would say, "Be still, for God is here."

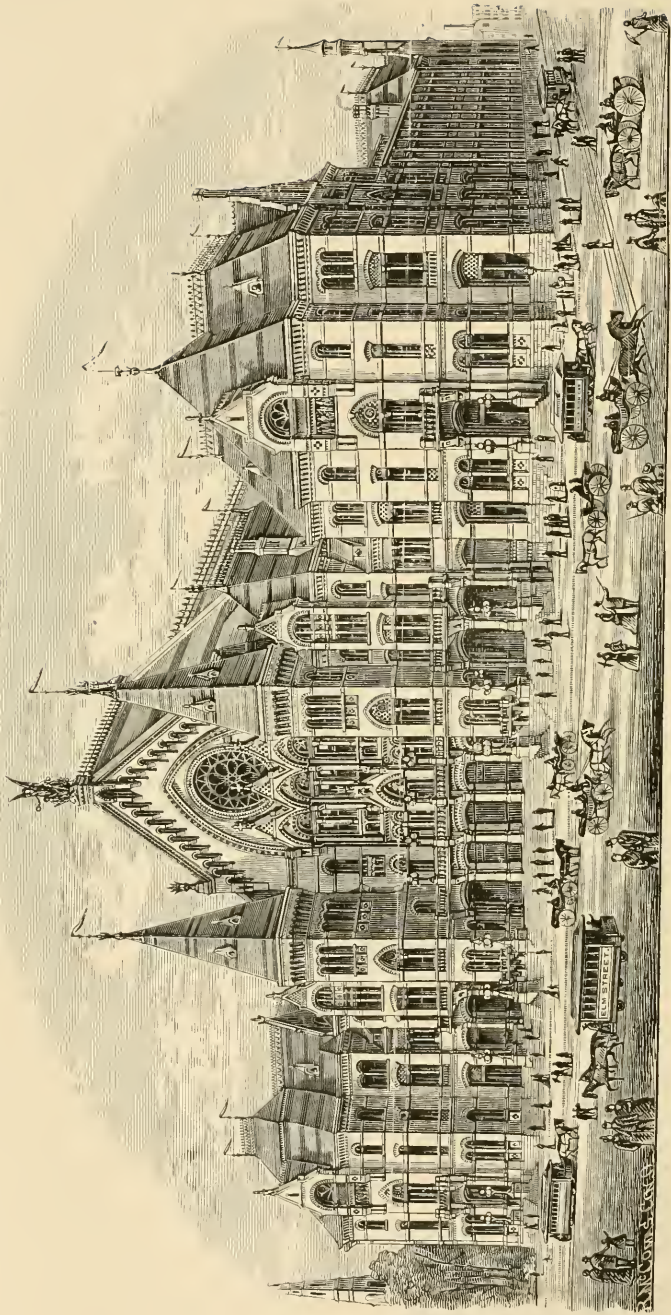
The lesson was dispensed with for the morning, and the teachers spoke to their classes only of coming to Christ. God owned the effort, and blessed it. When

opportunity was given for all to stand up who had given themselves to Jesus, sixty-eight stood up. This was but the beginning. The good work goes on. One hundred and twenty-five in the congregation have signified their desire and intention of being Christians.

Situated as we are, without a church home, during the erection of our new house of worship, occupying a small hall in the Wesleyan Womans' College, we had hardly dared to hope for more than a few of the "mercy drops;" but God put to shame our feeble faith, doing for us exceedingly above and beyond that we were able to ask or think. He has visited us with "showers of blessing." "The Lord has done great things for us, whereof we are glad."

And the end is not yet. Indeed the work among us seems only favorably begun.

"Still there's more to follow,
More and more—
Always more to follow."



MUSIC HALL.

MUSIC HALL MEETINGS.

It can not be denied that the workers experienced some little anxiety in the last few hours before the opening of the Music Hall meetings. True, the meetings had been large and very enthusiastic in other districts, but there had been many meetings, and there were those who had expressed the opinion that the meetings at Music Hall would not come up to the expectation of the workers. But all fears and carpings were forever set at rest several hours before the time set for the opening of the doors on Monday, February 22nd, at 7:15 P. M. The people came at 6 P. M., a small group, which grew by tens, then hundreds, then thousands, until before the opening of the doors thousands had gathered, to prove beyond doubt that the spiritual food which had been served so bountifully at the many previous services had only whetted the appetite for the banquet of good things to be spread at Music Hall.

The doors were opened at 7:15, and in a few moments every seat in the house was taken and the crowd pressing in not perceptibly diminished. The people crowded the aisles, the rear of the balcony, and every available place that would afford resting place for a human being, and still they came, until it became necessary to close the doors and turn away thousands who desired to come in.

There had been many prayers sent up for this result, and human effort had been put forward for its accomplishment, yet many were surprised when the

prayers answered brought a greater blessing than could be cared for, at least in Music Hall that night.

For a few moments the crowd seemed unmanageable, the ushers being unable to move about in the densely packed throng; but when the great organ, under the deft touch of Miss Rebecca Snyder, blended its volume of harmony with the voices of the choir of seven hundred, as if by magic that great body of people settled into restful expectancy.

This was the beginning of a series of meetings lasting two weeks, which many times tested the capacity of Music Hall to the fullest extent. At no time or place was the power of B. Fay Mills so fully manifested as in the management of the great gatherings that were drawn to hear the word of God as preached by him. He never lost the master grasp upon the multitudes, holding a congregation of five thousand as completely under his control as though they were but a dozen.

It was an inspiring sight! The great crowd looked into the faces of the seven hundred who constituted the choir, and then upon the group of pastors representing the combination of seventy churches, and felt the thrill that steals upon the human soul when great interests are at stake. The union of men for any purpose is usually a manifestation of power, but here in the union of the people of God was an indication that all personal or non-essential elements had been cast aside for the accomplishment of a great work, the greatest work that human beings can undertake—the salvation of men.

As the pastors pressed shoulder to shoulder in a common cause, so in that great auditorium the people

looked into each other faces to ask but one question, "Are you a Christian?" and an affirmative answer was almost a covenant to reach forth in unity toward some one yet unsaved.

Mr. Lawrence B. Greenwood led the singing, and it took but a few moments to demonstrate that he had drawn them into sympathy with him in the song prayers to the Master. They sang with a volume and power that filled the Music Hall with the rich melody of the gospel songs.

After a sympathetic rendition of the song, "Christ Arose," by Mr. Greenwood, Rev. B. Fay Mills read a few verses from the Book of Revelation, then invited the congregation to bow their heads in a silent prayer for the consecration of this great hall to the service of God. Bishop Joyce, of Chattanooga, led in fervent prayer, asking the blessing of the Most High God on the effort to be put forward for the redemption of men.

After a service of song in which the entire congregation joined the choir, Mr. Mills preached a powerful sermon from the text, "Woe to them that are in ease in Zion" (Amos vi. 1).

The sermon was a strong and eloquent appeal to professing Christians to live up to their professions, and was illustrated with many suggestive word pictures bearing upon the thread of his discourse.

He made it very apparent to his hearers that consistent Christianity meant living Christlike lives, and that a professor living less than this was a hindrance to the advancement of the cause of the Master.

After the service was held an after-meeting in which a large number expressed their desire to re-

consecrate themselves, and many others took their first step toward the Kingdom of Christ.

The great gathering of the opening night made a profound impression upon the minds of all who heard of it, and for two or three meetings many remained away who would have gone if they had supposed that they could obtain a seat. Notwithstanding this, fully five thousand were present on Tuesday evening, within a few minutes of the opening hour, 7:15. The great choir—the faithful choir—filled the platform, and the services gained in solemnity what they lost in numbers. The services of the two weeks in this great hall were a revelation to all who attended them; and while no human being will ever know how many were present, many will recognize the fact that no two services were alike. Indeed the wonderful powers of adaptation to all circumstances and to all classes has been remarked by those who have attended the preaching of Mr. Mills.

It will be noticed that in the services that follow the needs of all classes have been considered, services for men alone, young people, mothers, Christians bold and Christians trembling, sturdy mothers and fathers in Israel, converts just entering into the light of life, and those who have not courage to take the first step. The field of human relationship to God was touched at all points by sermons appealing to all attributes. The Gospel was held as the sole light of the soul, to guide alike the trembling beginner and the strong, vigorous professor.

After the song service by the choir, led by Mr. Lawrence B. Greenwood, the services of the second night were opened by a prayer by Dr. Wm. McKibbin.



REV. M. C. LOCKWOOD.
Pastor of First Baptist Church.



REV. A. M. DAWSON.
Pastor of Poplar Street Presbyterian
Church.



REV. F. B. WALKER.
Pastor of Richmond Street Christian
Church.



REV. G. R. ROBBINS.
Pastor of Lincoln Park Baptist Church

Mr. Mills took for his text, "Let the wicked forsake his way" (Isaiah v. 7). The sermon was pointed and plain, developing the thought that sin may be present in those who least realize its presence. A few brief extracts will recall to those who heard him the contents of his sermon.

"Let the wicked forsake his way." It may be that some people will settle back in their seats to-night as much as to say, "Well, now, if he is going to talk to the wicked, we will look on."

So it is that the first question is this, Who is the wicked man? Anybody who is not clean and pure in the sight of God and in his relations to his fellow-men. I am sure that those of you who are not Christians will bear me out when I say that most Christians are striving to depart from iniquity. Two-thirds of my sermons have been directed to Christians, and have had for their object the persuasion of Christians to live up to their doctrines.

We need to make a distinction here between two classes of men called morally good. One of these is of men who are good in every way; they pay their debts; they do not say unkind things about the church; and they always show that they are lovers of law and order. And yet the man of this class is not an openly confessed follower of Jesus Christ. Why should I call him wicked? Because he does not live entirely up to his convictions.

The other man is in great contrast with this one. Nobody would know that he was righteous if he was not always speaking of it. He occupies an exalted position, and presumes to criticise the lives of those around him and the church. I would not dare to criti-

cise the Church of Jesus Christ. The Pharisee of to-day is not in the church, but is outside of it, saying unkind things about it. For this class of people the Lord did have stinging words. He called them "whited sepulchers." Yielding to pride is as bad as yielding to lust. The critical man may be just as bad in God's sight as a man who has come to a drunkard's grave through an inherited appetite for strong drink. Oh, friend, if you belong to this class you are in an awful state. You may say, "Peace, peace," but there is no peace.

And then again this word applies to the person who says, "I do not say that I am not a sinner; I know that I am. But what of it?" This is the most dangerous condition of all. If I am asleep in a burning house, I am willing that people should come and batter down my chamber doors and cry, "Flee from the dangers around you." One little sin will poison a man through all eternity!

The words are applicable again to the man who says, "I want to get rid of sin." Can you tell a man how to get rid of sin? Yes, I can. There is only one way. You never will get rid of your sins until you give up sinning. God Almighty will never save anybody until he gives up his sins. The bullet is in the wound; and you may take all sorts of remedies, you may flee over the seas, but you will not get rid of the deadly bullet so easily. The only thing for you to do is to permit the probe to go down into the wounds. "Let the wicked forsake his sin."

Now to the second question. Just what is it that God asks the wicked man to do? We have God's word for it that he must forsake his sin. You may have a mother that would die for you; you may have

a father that would pour out his money to help you; and yet they can not remove in the slightest the burden of your sins.

One of the greatest luxuries some people have is that of forsaking some other person's sins. It would not be very hard for a one-legged man to give up dancing, or a blind man to forego sights which a pure man should not behold. It is not hard to forsake sins that have no hold upon us, and cling to those that have. I have a little niece, Dolly, who was visiting once at her aunt's house. One night at the supper table her aunt asked her if she would not have some pie. "No," she replied, "my mother says that I must not eat pie." Her mother was not with her, and we thought that Dolly's conduct was very exemplary. But the next day when the pie was passed Dolly took a piece. "Why, Dolly," exclaimed her aunt, "I thought that your mother told you not to eat pie?" "Well," said the child, "I didn't like the kind of pie you had yesterday." [Laughter.] I did not mean to make anybody laugh. This story has a meaning for most of us. We must have certain kinds of pie, when we know that we ought to give up all kinds.

Take the word "forsake."

It is a great word that reaches out and takes hold of eternity. You are going along a highway. You come to a house where there is no smoke issuing from the chimney, the doors are locked and the windows barred. The owner of that house, you say, is gone away.

You come to another house where the windows are broken, and the doors have fallen in. You say the house has been forsaken. You mean that the owner

has left it, and does not mean to come back to it. That is what forsaking sin means.

Some years ago I knew a very bright young man who lived in a small village in this State during his boyhood, and who afterwards got employment at Akron. He was employed by an express company which very mysteriously lost twenty thousand dollars. He was suspected of having taken it, but it could not be proved against him.

He went away into the West, and finally in his wanderings came to Chicago. One night he heard Moody, and after the meeting he went up to the evangelist and made a clean breast of the theft. "What must I do now?" he asked. "You must restore the money," said Moody. Well, he had the money, and consented, but "what then?" What would you have said to him? Moody told him to pray, and God would direct him. The young man prayed and when he arose his mind was made up. "I am going back to Akron," he said. He went to the judge who had tried him before, and told his story. He plead guilty, and was sentenced for three years, and they led him away behind prison bars. For the first time in many years this man was free. As the time drew near when he was to be released he fell sick, and when he left that prison he went out in a chariot of glory sent by the eternal God. His brother said that they could almost hear the sound of angels' wings as they came to carry the penitent soul to heaven. Friend, if you have sinned there is nothing that can help you so much as to let it come out.

There are two reasons why the wicked should forsake their ways. If you don't forsake your sins, they will never forsake you. I know of a prisoner who pain-



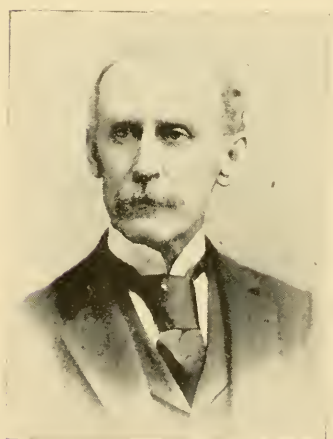
REV. A. RITCHIE, D. D.
Secretary of Evangelical Alliance, and
Member of Mills Executive
Committee.



REV. J. M. WALDEN, D. D., LL. D.
Bishop of M. E. Church, and Advisory
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REV. G. W. LASHER, D. D.
Editor of "Journal and Messenger,"
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Executive Committee.



REV. F. C. MONTFORT, D. D.
Editor of "Herald and Presbyterian," and
Advisory Member of Mills
Executive Committee.

fully tunneled his way out of his cell and broke the last clod of earth only to find the jailer waiting for him. I know of a man who fled from the East to the West to escape his bad reputation, but found his old record waiting for him in his newly chosen home.

Some of your sins will go before to the judgment, and some will follow after. The other reason is set forth in the remaining words of the text: "And let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon."

I heard once of a very dissipated man. One night he told the whole story of his evil life to his congregation. After the service he stood in front of the church talking with one of his friends, when an old woman came up and laid an arm about him and said: "Jimmy, my boy, you never were bad. Why did you say so?" The great heart of the mother had forgotten the sins of the boy's youth. As far as the east is from the west, so far has He removed our transgressions from us. One night at an after-meeting a wretched looking man came up the aisle to the platform, fumbling on the way with something in his pocket. I thought that he was about to pull out a manuscript. He took out a flask filled with whisky. He laid it down on the platform and turned away, saying: "That is my worst enemy. Good-by!"

I wish that we could all bring up our sins to-night—our pride, selfishness and unrighteousness, and lay them on God's altar, saying to every one of them, "Good by!" Friends, will you do it?

Mr. Mills then asked every one to rise who would say, "I will give up every known sin, looking to God for help." This was applicable to every person pres-

ent, whether a church member or not. Nearly every man, woman and child in the congregation stood up.

On Wednesday, February 24th, the service was for young men, upon the subject, "The perils of young men," and four thousand listened to a sermon from the text: "Is the young man safe?"

His sermon was a tender appeal to young men to step into the light of the Gospel of Jesus Christ and brought his hearers face to face with the grand truths of the Bible.

He clearly indicated the dangers that lie in the path of the man who is not in harmony with God, and vividly pictured the hopelessness of agnosticism. He touched strongly upon certain important facts, drawing clear distinctions between unbelievers and disbelievers. He said:

"Is the skeptical young man saved? I am talking of the young man who is a disbeliever. He is quite different from the young man who is an unbeliever. The latter is one who has not yielded himself to God, while the disbeliever is one who is opposing the claims of Christ. How about him? He is not happy. I have never met a man who is an open opponent of Jesus Christ who seemed to be filled with the spirit of peace, and I have taken pains to look into the lives of the great skeptics. David Hume was the greatest infidel, as far as character is concerned, of whom history gives any record. He said at one time: 'In me all is doubt and contradiction, and about me all is doubt and darkness. I am confounded with questions on every side.' Voltaire was the most brilliant infidel that the world

has ever seen. This man said that he believed that man was the most wretched of all possible creatures; that he spent his existence in cheating and being cheated, and as far as he was concerned, he wished that he had never been born."

Mr. Mills grew eloquent at times, his face glowing with earnestness, as he voiced his faith in the gospel of Christ to fully satisfy every human need. He spoke of the perils of a Christless young man, and they sought to win them for Christ. Many availed themselves of the opportunity of the after-meeting and stepped "over the line."

On Thursday evening, Mr. Mills preached upon secret sins, to a congregation who listened intently to a searching sermon. The great choir sung with the unison of greater practise, and the congregation joined with great fervor in the singing of the gospel songs. After a brief prayer, Mr. Mills read the nintieth Psalm, and then selected his text from a part of the eighth verse: "Thou hast set our secret sins in the light of thy countenance."

There are four classes of secret sins. There are sins of ignorance. A man can do wrong things while at the time he did not know they were wrong, and yet they are sins. Criminal ignorance is an ignorance of principles that he ought to understand. A man's idea of right is a very delicate conception, and it grows dull by sinning. After a man has been leading a right life he will find out more and more things that are wrong that he had not suspected to be wrong. Had he begun a year before to be right he would see where his sins were following after him. If my soul has not been

right all my life, the evil of the past will crush down in after life to taunt me. Unless we are letting the full blaze of God's light pour into our hearts and inform us, we are guilty of sins of ignorance.

There are concealed sins. Would you like to have your dear friends see all your sins in the bottom of your heart? God sees them. One day the curtain will be torn away, and they be shown to all. In the day of reckoning they will see the soul as yours; in the last world, where everybody sees the selfishness, and the pride, and the evil, and the meanness of everybody around them. I hear some saying, "I could not bear to live in such a world as that." If all of you should suddenly be given the power of seeing these sins here to-night, this hall would be emptied quicker than it was filled. There is nothing hidden now, however, to the eyes of God. He sees all of these secret sins in all of you. What a wonderful knowledge in this text—in this Psalm.

Then, in the third place, there are sins of omission—things that we have not done. I remember an old deacon who failed to come to our service one night. He told us next night how he had tossed on his bed all night. He said he had a sense of sin, and he searched his heart, which had so grievously offended God. He was troubled because he could not think of what he had done, and he concluded that it was for the things he had not done. That was just it. When you come up before the throne of God, He will ask you, "Were you a professed Christian?" You will say, "No." He will ask you, "Did you do your duty voting and working with a Christian sense of right?" You will say, "No, I belong to a party." You will have to answer

“No,” and He will say, “Ye did it not.” That is to be test and judgment on Judgment Day.

Then there are sins of the heart which foster the sins which have not yet brought their deadly fruit. The Jews had come almost to the sight of the promised land, when they had to go back to die in the wilderness. A man is not to blame for wicked thoughts. He is at fault when he cherishes them and allows them to grow. Pride, vanity, dissatisfaction, impatience, are evils that should be stricken out of the soul. These are awful thoughts that God reaches down into our hearts and puts them down against us in the light of his countenance. The thing that we have to do first is not to be convinced that we can be saved, but that we will save ourselves by saying, “I will confess.” If your impurities stay in your soul it will curse you forever. Here is the majestic eagle. I have stood and watched him towering above me, looking down upon the earth.

Then he trembles, weakens, and begins to fall, and is crushed at my feet. You wonder what killed him. You spread his wings, and under the wing you find the serpent that killed him. If you don't cleanse yourself of that secret sin, no matter how strong you are, that sin will sting you and kill you. We are sensitive about our appearance. We are always dressing up to cover up the deformities, and we are saying how handsome we are. If a minister, while preaching, should find that his cravat had crawled up back of his ear, he would be very much annoyed. His vanity would be aroused. One of his secret sins would be made prominent. My friend, if God touches a sin to-night, you had better give it up.

I want to lay bare my soul before God. I can not find any salvation unless I lay bare my soul before God. May He judge me, not at my best, but at my worst. Blessed be God. He accounted for my secret sins when He made the atonement. May He get down to the depth of our souls to-night, and cleanse our souls to-night. Are you willing to say to God, "Wash me, wash me until my soul is as white as snow?" You can have your soul made as white as snow by accepting the atonement of the precious blood of Jesus Christ.

On Friday evening the Music Hall was filled to its utmost seating capacity. The attendance steadily increased after the second night, and those who were not present at the opening of the doors had but little opportunity to obtain seats. After a service of song by the great chorus, led by Mr. Lawrence B. Greenwood, Mr. Mills spoke from his text, Luke xiv. 20: "Therefore I can not come." The following is a brief outline of the sermon:

One of the main excuses we hear from men to-day is that they do not know God. A German agnostic once said to a minister, that if God would show him His will he would do it.

The minister invited him to pray and the professor said: "I do not know whether therē is a God or not; but if there is a God, and if He will reveal to me what He wishes me to do, I will do it." When he arose he said: "I see it all; I will do it;" and he became a Christian then and there.

Another man excuses himself because he can not understand all that is in the Bible. When a man un-

derstands all things else, then it is time to say that this is a reason for not accepting the invitation of God's book.

Another excuse is that of the man who says that he can not come because the church is full of hypocrites. Men do not try to counterfeit bad things, therefore this is an argument for the church.

Then there are men who say they can not hold out. Nobody can be half-hearted and succeed in anything, or whole-hearted and fail.

Men say that they can not feel as Christians feel. They must get up and begin, and they will feel the glow.

Finally, the excuse of lack of time is urged. Every man will have to take time to die. Will he care to present this excuse on the judgment day?

This was followed by an unusually large after-meeting.

A TYPICAL AFTER-MEETING.

The spectrum of a sunbeam is still a sunbeam, but its analysis has given it a character distinct from other sunbeams. Any description of the great after-meetings would fail to convey the element present in great power—the sense of solemnity. Then, again, it would be impossible to picture the wonderful magnetism poured upon those assembled by the evangelist, Rev. B. Fay Mills. At best the description would be but a voiceless corpse.

Not the least remarkable feature of these meetings was the manner of shifting the congregation. At the conclusion of the sermon, Mr. Mills, with a few words of exhortation or explanation, would endeavor to induce

those present to decide for Christ by rising for a moment. To his invitation there was usually a response varying in numbers from ten to one hundred.

Then the ushers were directed to pass along the lines the cards bearing the inscription :

<i>I desire henceforth to lead a Christian life.</i>
Name
Address
Pastor or Church preferred.....

When these were returned to the ushers, Mr. Mills invited those who desired to remain to an after service.

In a few moments the entire congregation was shifted, without effort, jostling or confusion, and as if by magic the evangelist had before him an attentive, earnest group, varying from fifteen hundred to four thousand.

Just how it was done the outside observer could not tell, but those familiar with the methods would place a large portion of the credit to the account of the splendid body of consecrated men who served as ushers. As soon as the congregation was before him, Mr. Mills took possession of it, bringing it into perfect harmony with the work to be done.

With a few words of prayer, or a simple text, or a few brief remarks upon the sermon, or the need of salvation, he opened wide the door of opportunity.

At no time did he use any set formula or resort to any tricks to induce those present to make the effort for salvation, but no means were spared to bring home to the soul of those present the conviction of sin and the need of a Saviour, and no person left his presence without the consciousness that they had been personally and individually asked to come to Christ.

He first treated the congregation as an entirety.



C. A. SANDERS.
Chairman Music Committee.



COL. J. A. JOHNSON.
Music Committee.—Covington.



W. B. CARPENTER.
Finance Committee.—Covington.



FRANK M. JOYCE.
Member of Music Committee.

“Are there any who desire to rise, and by rising say that they wish to lead a Christian life?”

“Will you encourage the slightest desire to be brought home to God?” “Are you willing that we should pray for you?” “Who will come in now?”

A hundred forms of invitation were used, which would be but skeletons when shorn of the earnest voice and winning smile of the man whose every impulse for weeks has been to bring the wandering ones to the feet of the Master.

“God bless you, brother; that’s right.”

“One, two—God bless that young man;” there are two more, seven, eight—I can’t count them all.” “God bless you, little one.” “Children are near to God.” “That’s right; you can come too.” To an old man of seventy.

These sentences, taken from verbatim reports, will bring back the tender pathos to those who heard them, but could not be made to represent the earnestness of the evangelist or the rapid variation of voice and manner.

After the congregation had ceased to respond to his appeals, as a whole, he divided them with his outstretched arms into groups.

“Will not some one here in this section come?”

“Come, brother, now is the accepted time.”

“Thank God, sister.”

“That’s right, God bless you.”

And so dividing the congregation that each individual felt that the appeal had been made to him or her directly and personally.

At intervals he interjected short encouraging quotations from the word of God, or a verse of song, and

many times Mr. Lawrence Greenwood, his efficient helper in song service, added to the impressions by singing as solos, the Gospel Songs, now so familiar to all—"Where Will You Spend Eternity?" "Almost Persuaded," "Jesus of Nazareth Passeth By," in which the congregation joined at times with great fervor.

Then when he became satisfied that all had risen who desired, the cards were passed by the ushers.

Only He, whose Lamb's Book of Life can never be seen by human eyes, can tell the good done by the consecrated band of men who served so faithfully those weeks filled with work for the Master.

They let no opportunity pass to impress upon the wavering ones the necessity of decision, and many were garnered into the full sheaves that were prayerfully laid at the Master's feet after each service, by these earnest Christian men.

Pages might be written and justice not be done the wonderful spirit of prayer that pervaded these meetings.

The door of opportunity was thrown wide open, and every encouragement given those who desired to come.

"Don't stop to unravel a creed; come to God now, and He will give you light after awhile."

"You have only this to consider: you are lost without Christ, and that He is calling now, now, now, calling you—you, my brother, my sister. That's right; God bless you, brother."

"Do n't wait, but come."

"The light is feeble now, but it will grow brighter by and by."

"It is there, just a little spark; fan it—fan it into life."



J. D. HEARNE.
Ushers' Committee—Covington.



THOMAS GIBSON.
Member of Finance Committee.



ROBERT T. MORRIS.
Member of Finance Committee



JOHN WEBB, JR.
Member of Advertising Committee.

“Start from to-night, brother.”

And then He would often turn his words towards those who were unfaithful.

“Come back, come back; you have forgotten God.”

“God loves you, He wants you.”

“God help you to say, I am sorry.”

Thousands responded to these invitations, and stepped over the line.

Then with a face smiling, even when most eloquent, he commended to the care of God the tender children of the faith; and when the benediction fell upon the hearts of all, it brought alike to sinner and saved a deep conviction of his earnest desire to lead men into the broad light that falls in splendor from the Master's face.

THE FIRST SUNDAY IN MUSIC HALL.

The first Sunday in Music Hall was devoted to special services—to young people in the afternoon, and to men in the evening—and both services filled the hall.

In the morning Mr. Mills conducted a service at the Union Bethel, and spoke to a congregation drawn from the poorer classes of the city. Mr. Greenwood led in a preliminary song service, which included the following songs: “Sing them O'er Again to Me,” “Lord I Care Not for Riches,” “I am Coming to the Cross,” “It is Well with my soul.” He sang with an earnestness in which the large congregation joined. H. Thane Miller offered prayer, closing with “Our Father,” in which all joined.

Mr. Mills read from the 18th chapter of Luke, the story of the blind Bartimeus. Rev. J. A. Markham, superintendent of the Bethel, led in prayer, after which Mr. Mills preached an earnest, appealing sermon from the text, Luke xviii. 17: "Jesus of Nazareth passeth by."

At the close of the sermon, all those out of Christ were invited to come home, and many were saved. One hundred and sixty signed the cards.

In estimating the future strength of France, Napoleon said: "Count for me the young men and the young women, and I will measure for you the future glory of the nation." Could he have looked upon the congregation that filled the hall platform, and aisles of Music Hall Sunday afternoon, February 28th, he no doubt would have concluded that this city was to be a power for Jesus Christ in coming days.

The youth of the city were there to hear the last sermon exclusively to young people by the evangelist. Here and there were aged heads, but young faces lit and shone with the fervor caught from the earnest man who spoke, and eyes sparkling with the spirit of youth and strength responded to the pathos of the beautiful story so tenderly told.

The song service was unusually spirited, the clear, fresh voices rising to meet the chorused eloquence of the great choir, and the Gospel songs were in themselves an ample proof that it is good to serve God.

There was joy and happiness, peace and pathos in the volume of song that filled the hall. Bishop J. M. Walden led in prayer, and when Rev. B. Fay Mills announced his text, "Jesus of Nazareth passeth by," (Luke xviii. 37), he spoke to seventy-five hundred young

men and young women, who listened to him with eager interest to the end.

His sermon was tenderly impressive, as he told the story of the blind man, and his need and his noble face lit with the fire of conviction as he drew the parallel between the blind beggar and the sinner in darkness. Hundreds of young men and women responded to his request to come out from the blindness of unbelief.

In the evening, at Music Hall, the entire congregation was changed. If the audience of the afternoon represented the future, the seven thousand men were typical of the living present. The bright girl faces, the young men with countenances filled with expectancy, gave place to men with gray hair and trembling limbs; to men with brawny muscles, the strength and power of this fair city.

Some agnostic forged the lie that Christianity does not produce cultured followers, but that lie was amply refuted by the thousands of men who bore upon their faces the lines of culture and refinement. Even those whom sin had marked, to whom had been bequeathed the legacy of brutality, lost the hard lines as they softened to the melody of the Gospel songs, and when Mr. Mills spoke of the need of the millions in far off Russia, they responded as freely and as fully as their means allowed.*

The great congregation joined heartily in the singing, and at no meeting was there such close attention. It was at this meeting that Mr. Mills spoke of the complete absence of excitement, which has been referred to in the chapters on "Methods," etc.

*See chapter on "Incidents."

After a short prayer, Mr. Mills announced his text, Lamentations i. 12: "Is it nothing to you?"

A very large proportion remained to the after-service, and several hundred rose for prayers, and many more signed cards.

AFTERNOON SERVICES AT MUSIC HALL.

On Monday, February 28th, the services which had been held in the afternoon at the Ninth Street Baptist Church were transferred to Music Hall.

Many had said that afternoon services at Music Hall would not be sufficiently well attended to justify holding them, but again the judgment of Mr. Mills proved best. The services were held five days, and at each service a congregation largely in excess of the seating capacity of any church in this city was present. The sermons were of a special character. On Monday afternoon Mr. Mills took "Motherhood" as his subject. At the request of many we give a stenographic report in full of this sermon.

MOTHERHOOD.

A SERMON BY REV. B. FAY MILLS.

TEXT: "Her children arise up, and call her blessed."
—Prov. xxxi. 28.

"The price of a virtuous woman is far above rubies; the heart of her husband doth safely trust in her; she will do him good, and not evil, all the days of her life; her husband is known in the gates, when he sitteth among the elders of the land. Strength and

honor are her clothing, and she shall rejoice in time to come; she openeth her mouth with wisdom, and in her tongue is the law of kindness; she looketh well to the ways of her household, and eateth not the bread of idleness; her children arise up, and call her blessed; her husband also, and he praiseth her."

"The hand that rocks the cradle rules the world." When Napoleon was asked what he thought was the great need of France, he said, "Mothers;" and the great need of every nation and of the world is mothers. God has never given to a man the quality of influence that he has bestowed upon every mother. It is not only that the one who has most to sacrifice is the one who has the most love; but it is that God has given to woman the possibilities of loving in her relationship to her offspring that he has never bestowed upon man.

I remember a man who was an utterly godless man, who had thrown away opportunities that angels might almost have coveted. He had lived such a life of dissipation and reckless abandonment to the grosser forms of evil that his wife had been forced to leave him, and had been divorced from him. He had, I think, five children, and he had not seen them in years. He had gone out into the western mountains, and there had engaged in mining until he had become a man of a certain sort of influence, and was reputed to be the possessor of great wealth.

I was traveling upon a railway train one day, and, sitting with him, I asked God if I might not find some way by which that man's heart might be reached. I had heard something about his family, although I had no definite information concerning them, and I asked

him if he was not a married man, and he said yes, he had been married.

“Well,” said I, “have you any children?” He said, “Yes, I have five children.” I said, “I never saw your wife nor your children.” “Well,” he said, “I have n’t seen them either for a long time;” and he said, “I never expect to see them again;” and then after a moment he said, “Do you think a wife can really love a husband?” and I said, “Certainly, I am sure of it.” He said, “I don’t believe it. She may have some sort of regard for him, and it may be a selfish sort of feeling after all for her own comfort and satisfaction; but I don’t believe a wife can love her husband in the highest sense of the word.”

Then he hesitated a moment, and he put his hands into his pocket and brought out a case, and out of the case he took an old-fashioned picture of an old-fashioned woman, and he looked at it very tenderly, as though he could n’t bear to let it leave his hands long enough for me to look at it, and then he handed it over to me and said, “It is the loveliest face in the world; that is my mother.” He said, “It takes a mother to love; my wife made up her mind that she had been deceived in me. I was n’t the man she thought I was when she married me. She took my children and left me. My mother has n’t made up her mind she has been deceived in me. If there was any sacrifice I could call upon her to make, she would do it willingly, because it is I. Suppose you commit murder; do you think your wife is going to stand by you with pride on the scaffold? She would make up her mind pretty quickly that she had made a mistake when she married you, and she would n’t have the least

particle of desire to be identified with you after that ; but do you know that I might be the worst cutthroat in the world, and at last I might be brought to the scaffold for my crime, and that old lady would go into the cell with me if she could, and she would come all along the way that led to the scaffold, and she would get on the scaffold with me and put her arms around me and say, ' This is my son ; this is my son. ' ”

It does seem to me that God has given unto no man the possibilities of loving which he has given unto woman. I think a man might stand, day after day, before a congregation of tens of thousands of people, and proclaim the very gospel of God, and never approach to a tithe the influence and power that God has given into the heart and into the hands of the mother, whose heart is filled with the love for her children that God should bestow upon her.

Some years ago there was a young man in an eastern city who was living an utterly abandoned and desolute life, who was the child of Christian parents. A large portion of this congregation would recognize the name of the father in a moment, if I should mention it. The father had been a just father with the son, and the mother had seemed to be all that a mother could be, and yet by one of those strange freaks that we sometimes see, rarely, indeed, but still occasionally, this son grew up to be one of the most utterly depraved and vicious men that there was in that great city. The father came to the place where he determined that he could do no more for his son, and he desired to command him never to come into his house again ; but the mother pleaded for him, and she obtained permission to have a room set apart for him where he could come

at the time he was recovering from a debauch, and be in his father's house; and the mother said he need never look upon his father's face; she would minister to him entirely, and she obtained permission to have such a place reserved for her son.

There was one occasion when this man was recovering from a time of terrible dissipation, and the mother was caring for him—the only one who had access to him—and Mr. John B. Gough was visiting in that home, and the mother said to him:

“I wish you would go to my son Edward; our son has come home in a very sad condition, and has been shut up for two or three days alone in his room, and I wish you would go to him and see if you can not say some word to him that will appeal to him.”

Mr. Gough said that he thought if the mother's influence would not appeal to him, it could not be that he could say anything that would. Finally he consented, and went upstairs into the room where this poor, miserable, degraded fellow-man was, and he said to him, “Edward, do you not sometimes regret terribly the life you are leading?” And he said, “Indeed I do, Mr. Gough.” He said, “Edward, why do you not abandon it?” He said, “I can't; I am bound hand and foot, and I will have to go on in this way until I die.” And Mr. Gough said to him, “Edward, do you ever pray?” “No,” he said, “I don't believe in God, Mr. Gough; I do not believe in anything.” “Edward,” he said, “do you believe in your mother?” and oh! what a look came over that face as he said, “Mr. Gough, that is the only thing in this world that I do believe in—my mother!” “Edward,” said Mr. Gough, “do you think your mother loves you?” And

he said, "I am sure of it." Then he said, "You believe in *love*, don't you? You believe there is at least one good thing in this world, and that is love, because your mother loves you?" "Well, yes, I suppose I do believe in love." And Mr. Gough said, "Edward, when I have gone out will you promise me that you will kneel down and offer a prayer to Love, and just ask Love to help you?" And after some hesitation he said he would; and when Mr. Gough had gone, he knelt down, as he afterwards expressed it, "feeling like a fool," and he said, "O Love!" and then from the cleft heavens there came to him a voice that said, "God is Love," and he said, "O God!" and there came another voice that said, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," and the man cried out, "O Christ!" and the work was done! He went down stairs a saved man. He came into the kitchen where his mother was with her own hands preparing some food for him, and he stretched out his arms toward her and said, "O Love, O Love!" and she said, "Why, Edward, what do you mean?" and then he told her all that had happened.

O women, mothers! God has never given to any earthly creature the possibility of such love and such sweet, far-reaching influence as he has given unto you! And if a mother that is willing to be filled with the very spirit of Christ can not reproduce God in the heart of her child, I believe that the child must be utterly hopeless.

I desire to suggest to you some conditions which, if they be fulfilled, will cause your children to rise up and call you blessed, and the first is this: that you

should have a high ambition for your children. When a mother looks upon the face of a new-born child and sees in that child only human possibilities, I believe that the mother is a curse, and that the child may become a curse unto this world. Until a woman has said, as did that one of whom we read this afternoon, "I do utterly take off my hands from my child; I have lent him to the Lord; as long as he liveth he shall be lent to the Lord," the woman is something less than a woman ought to be, and she will have only the reaping of that which she has sown if there come to her pain, anguish and a breaking heart from the child that has been unconsecrated by the mother.

There was a noble Roman matron who was called "the daughter of Scipio," the mightiest man of his time; and there came a time when she was married to another distinguished Roman, and still she was called "the daughter of Scipio;" and there came a time when she looked down into the cradle, and there were two little sons, called oftentimes "Cornelia's jewels," and she said, "Call me no more the daughter of Scipio; call me the mother of the Gracchi." The woman so far had faith in what her children were going to be by that which she might be unto them, that she would rather her name should come down to posterity as the mother of her children than as the daughter of her noble father.

Oh, that the mothers might recognize the proprietorship of Almighty God in their children! that they might see in them those that are born to be the saviors of the world, and say, "Blessed am I among women! God has given me a child that may also be his child." Any ambition less than this is an indication

of the curse that has come to the world in the birth of the child.

Some ministers in a conference a short time ago were telling the circumstances under which they were led to Christ. There were one hundred and twenty of them, and out of these one hundred and twenty men of God there were one hundred that said that they had been consecrated unto God from the cradle, and they had been led to Christ and led into the ministry through the influence of their mothers' knowledge of God, and of the mothers' consecration and Christian training; and yet do you know that I have even seen mothers who seemed to have an ambition that their children might be beautiful, that they might shine in society, that they might have great wealth, that they might stand among the powerful of this world, who were not even willing that they should be consecrated unto God?

Many a time have young men and women come to me and said: "Can you not say something in a sermon that will make parents willing for their children to be missionaries?" Kept back by the influence of a mother from the very highest form of service to which God ever calls any of his creatures! If it be so that some of you be mothers, and have looked upon the face of a child and not seen the possibilities of God himself, and of one who shall be one of the world's saviors, may God give you a better heart and a better mind to-day, that may it "be well with you, and well with the child."

Another thought is, children have the right to expect from the mother a godly example—I might say from the parents a godly example.

I know of another occasion where some people were telling how it was they commenced a Christian life, and one said he came through the preaching of such a minister; another, that he was converted by another such minister; and one man said: "I think I was converted under my aunt's practicing." Many children have been converted under the mother's practicing. One of the most godly and conscientious servants of Christ of the past generation was a man who had attained considerable prominence among men of unbelief; but when there came a great trouble to his mother, and he came home, wondering how he should comfort her, and he found that his mother was not cast down, but her face was shining in the midst of the darkness round about her, and she was cheerful, and beautiful, and patient; and he, a strong man, utterly overwhelmed! This man was Richard Cecil, and this made him a Christian, and he became one of the most powerful and godly ministers of Christ of his day.

You remember the old fable—I believe it is one of *Æsop's Fables*—about the crab who was teaching her daughter to walk, and the daughter said, "Mother, how can I walk?" and the mother said, "Go forward, my child, go forward," and she said, "Mother, you show me how;" and so the old lady started out in her usual fashion, which you know is to go backwards, and the daughter started after her. I believe you can account for the characteristics that you see in men and women to-day very largely through the mother's practicing. The mother of Walter Scott was a woman who was noted for her devotion to literature and art. The mother of Lord Byron was most eccentric but an exceedingly gifted woman, a woman of a very vio-

lent temper; and when on one occasion Lord Byron was asked something concerning his mother, he said she was a fool. The mother of Bonaparte was a woman that was noted for her beauty and for her tremendous energy. The mother of Bacon, the wisest man of his time, was a woman who was noted for her learning and for her deep research. The mother of Patrick Henry, the silver-tongued orator of the Revolution, was noted through all the region where she lived for her marvelous conversational powers. The mother of the Wesleys—she was called “the mother of the Wesleys;” perhaps no greater crown of honor could ever be laid upon the head of any woman. Some one has well said that an ounce of mother is worth a pound of clergy.

I wonder if it could be in the Sunday-school class, where your little child is sitting, that he might make such an answer as that which was made by a little boy whose teacher was describing the character of Jesus Christ. She did not tell the little boys of whom she was speaking, but she went on and described his character in all its beauty and loveliness, self-denial and cheerfulness; and as she spoke in words that brought tears to the eyes of the little fellows, at last she said to one little boy, “Do you know who it is of whom I am talking?” and this little fellow said, “It must be my mother.”

O sister, do you know that your child has a right to expect from you that the very light of God will so shine into your heart as to make all your being full of light, and that as your little children look upon you, it shall be as though they looked upon Christ in all the beauty of his character.

And the third thing that the child has a right to expect is patient, gentle, wise, cheerful, prayerful, persevering Christian training. Now this means a great deal of wisdom, a great deal of effort, a great deal of self-denial. A man of God, who was pastor of one of the largest and most useful churches in the city of Philadelphia, has recently written words about his mother in which he says: "Mother was a woman who might have shined in any place, and yet few knew her outside of her home." Her children knew her, and her children rise up and called her blessed. I do believe there is no ministry so great as this, that wise, cheerful, patient, prayerful Christian training that a mother may bring unto the child.

How early may a child commence to be a follower of God? I believe that a child has a right to be saved before he is born. The very first thing that we read that was a conscious act on the part of little Samuel, was his saying to the voice that spoke to him, "Here am I, for thou didst call me;" and I believe that our children have a right to be saved before they are born. I believe that such a promise as that God has given unto us. Even if the children do come into this world and do not seem naturally to seek the arms of the great Father, how early may they be led to a personal acceptance of Jesus Christ? I am sure that they may be brought to Christ at an earlier age than some seem to think. I do not think that we are ever in any city but that some Sunday-school teacher or some pastor will ask that I emphasize the fact that children ought to be members of the church if they are followers of Christ, because some parents are keeping their children out of the Church of Christ. They think children, if they are



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Christians, are too young to join the church. I was going along the street in a place when I overtook a lady who seemed to be in great trouble, and as I saw that she recognized me, I walked up to her and said, "Is there any way I could help you?" She said, "I am troubled about a scholar in my class in Sunday-school. I do believe yesterday she gave her heart to Christ, and she really wants to be an earnest Christian, and when she went home, her mother laughed at her." Her mother, who was, I think, a member of the church, had said, "You are a good deal too young to think of such things as this now. You had better not give such matters as this any attention at this time at all. I don't want you to go to any more of the meetings." And she said, "I believe that mother is going to keep that child away from Christ." Said I, "How old is this little girl?" She said, "She is eighteen years old." It seems almost incredible, but it is true. Do you know that in a very large proportion of the churches in this country that are what you may call successful churches, filled with the Spirit of God and with the power of God in the saving of souls, that probably more than one-half of the membership have joined the church before reaching the age of fifteen years, many of them before they are twelve years old, some before they are ten, and there have been not a few beautiful little Christian members of the church six years of age, who lived as Christians during the remainder of their days. We need to remember the words, "Suffer the little children"—I am glad the Master put in that word "little"—"and forbid them not, for of such is the kingdom of heaven." You can hang a boy in New York State when he is eight years old, and it is

an awful thing if there be in any of our homes a child even approaching that age that is not a faithful, consecrated follower of the Lord Jesus Christ.

A few months ago I went to my old home on an errand that could never be repeated, and as I went my heart, which had been troubled with sadness, was singing praise to God because of my mother's life. As we were carrying home the precious dust to lay it away in the old cemetery by which we lived, I did not want to go into the church for any funeral sermon, but such arrangements had been made, and we went in, and I sat down almost at the very spot where for so many years my mother had led her children; and I was glad we went. There was the old gray-haired pastor, who has since himself gone home to glory, who had known my mother and my mother's mother through the years that were gone, and he said my grandmother used to say my mother was converted before she was two years old; that she thought there was a time when she was about, I think, eighteen months old, when she definitely apprehended the truth concerning Christ, and laid hold on him for her personal salvation. Now I do not know that I should agree with my grandmother as to what took place in my mother's heart at that time, but I do know if my mother was ever saved, she was saved then. I know that she was saved then. She never was converted after that, and she lived to be a woman of God, a woman who in early years of her married life was a missionary to the heathen and the wife of a minister of Christ; was also the mother of three ministers of the gospel—all the sons that she had that grew to manhood; whose great disappointment concerning her sons was that they had not all left her to be mission-

aries in the darkest continents of the earth. You may remember why it was the mother of John Wesley said that she told him a thing twenty times, "because nineteen times would not do."

I remember a young man who, by the grace of God, was practically given away by his mother, though this mother was a lady of culture and of means and of social position and influence. It was a good thing for the boy that he was brought up in the home of another woman who was an earnest Christian. This mother gave herself up to the cultivation of art in various forms. She traveled over the old continent; she was a woman who aspired to shine in society and in the world, and this young man, through the mercy of God, was left in other hands. During a consultation at one time concerning some course in life he should pursue, I said to him, "If I were you I would go and have a plain talk about this with my mother," and oh, what a look came over his face. This woman had other children, two little children four and six years of age that she would send away to Florida with a nurse while she stayed at home in order to join in the gayety and whirl of the social world, and an awful look came over this young man's face as he said, "I have no mother." But do you know there have been children in your own home that might truthfully say, so far as the truth of God should have come to them from you is concerned, "I have no mother, I have no mother!"

Do you remember the incident that has been related of the father that bent over the bedside of the dying child, and the tears were in his eyes, and the little fellow said, "Father, please don't cry, please don't cry about me." He said, "I know I am dying,

but," he said, "when I die, and when I go to heaven, I am going straight to Jesus, and I will tell him that all my life you were trying to lead me to him." O mothers, if the child should be called out of your home to-day, could he go with such a message as that right into the presence of the Saviour?

Just one word more, and that is the last. Perhaps there is something better than this. It is such a dependence upon God, it is such a measure of consecration, it is such a development of faith in your own heart and life that you can take hold on the very arm that moves the world and claim the promise of God for your child. Whatsoever things you ask in prayer, "whatsoever things you desire when you pray, believe you have received them," and ye shall have them, and shall say to the mountain, "Be thou removed, and be thou cast into the sea, and it shall be done." Oh, the power of a mother's prayer, the power of the mother's faith! That is better than all else in the universe for the salvation of her children.

Mr. Moody says that when he was in Oxford, and when the young men gathered night after night in a spirit of carelessness, it seemed as though he would not be able to touch their hearts or lead any of them to Christ. He noticed in the congregation several women who were associated with some of the undergraduates in the university, and he announced that the next day there would be a prayer meeting for the mothers of young men in the university. Fifty of them came, and spent the afternoon in prayer, and that night many young men were pressing into the kingdom of God.

There was a mother who had a son grown to manhood, living in the outskirts of the village of Somer-

ville, in New Jersey, and this young man had commenced to lead a dissolute life ; and one night his mother pleaded with him that he would not go out and spend the evening away from her, but he insisted upon it. He said, "Mother, I am not going to be tied to your apron strings ; I am going to go ;" and she said, "Please try and remember every moment to-night that until you come back I am going to be on my knees asking God to save you." And the young man, with a rude gesture and with a muttered oath, sprang away from his mother, and he went out and spent the night in an indecent carousal. At four o'clock in the morning he came home. He had n't thought of his mother in all those hours. He saw a light shining out from between the blinds, and he turned the shutters and looked in, and there was his old mother down on her knees, saying, "God save my wandering boy." He went up to his room ; he lay down upon his couch, but he could not sleep. He finally knelt down, and as he knelt there it seemed to him as if the Redeemer's power came from that other room where the praying mother knelt before God, until he cried out, "God be merciful to me, a sinner!" God saved him that morning. The word went out into the houses round about of his salvation, and in three weeks from that time there were between two and three hundred of the young people of that vicinity that stood up there in the church and confessed that they accepted Christ as their Saviour. This son that was led to Christ by that prayer of his mother, this was the father of Dr. Talmage, of Brooklyn, and the father of Dr. Talmage, of China.

O mothers, take courage this afternoon ! I almost fear to trust myself, if I should try to say a word con-

cerning my own life, and the salvation that God brought to me through my dear mother. If I do speak it out, it is with the deepest humility. I had a godly father who died when I was ten years of age. I can remember him very plainly, and my mother had to be father and mother to three boys that were left, and she was.

There is nothing that I have specified to you this afternoon that God did not give to me in my mother. As I have said before, my mother's greatest disappointment was that her sons were ministers instead of foreign missionaries, She set such a beautiful example because of her character that shined in the light of God day by day and hour by hour; she lived for her children and brought to us gentle, wise, cheerful, prayerful and persevering care and training. It seems that nothing might be asked that was not given us in that way in our mother; but altogether it failed to save me. You know, I think I did not consciously have a conscience until I was fifteen or sixteen years of age. I can not explain it to you; I am not going to try; but I think that I was perhaps as ungrateful a boy as there ever was, and when the time came when I had any control over my own way, I broke away from my early Christian training and all restraint, and thousands of miles away from any friend I went down, down, down into depths to which the aged sinner might sink until, while I was still a boy, I stood on the very verge of a hopeless death and eternity, and looked into all the blackness of the bottomless pit. My mother was sick, three thousand miles away from me. You think now that, knowing what she knew, she would almost have lost heart and given up hope, but it was then that she shut

herself up alone with God. Her hope in any human influence, in the touch of any human being on my life, had failed; her confidence in herself was all gone; and there with God she so cried out with her soul and claimed the promise of God unto her, that as the prayer went up to God there came down His mighty power, and touched me and cleansed me and saved me, and brought me back to her and unto my Father's house. O sister! I should have been in the depths of hell to-day if it had not been for the faith and the prayer of my Christian mother.

Mothers, take courage! Let your own heart be utterly filled with God! Let your life be shut up with him! Let your soul go out unto him and him alone, for in God alone shall be your hope and your stay until you shall draw down from the very throne of God the mighty influence that shall save your child as you cry unto him.

Another child was dying, and the father stood by the bedside, and the little fellow said, "Father, will you please lift me up," and the father raised him up a little way on the pillow, and he said, "Father, lift me higher," and he lifted him higher. He said, "Higher, father, higher," and he lifted him up until the little body was resting almost entirely on the pillow, and the little fellow said, "Father, lift me higher," and he put his arms under the pillow, and gently he raised him a little way from the bed, and the boy said, "Higher father, higher," and he lifted him up as high as his arms could hold the burden, and he held him for a minute, and when he brought down his arms, the child was gone. I think he had lifted him into the arms of Christ.

O mothers ! let that be your ambition in the place into which God has called you ; that you may take the dear one and lift him higher, higher and higher, into the Everlasting Arms.

THE MIDWEEK SABBATH.

Wednesday, March 2nd, 1892, will be remembered by the people of Cincinnati as one of the solemn days in its history. Men who recall scenes of great excitement or depression, days when hearts were heavy with fear, have written side by side with these the memories of the Midweek Sabbath.

It has been said that the business world is not largely Christian, at least not on week days, and prophets there were, who saw only the chagrin of disappointment in the effort to consecrate a day in the middle of the week to the worship of God. But these prophets were false prophets. The business men of the Queen City responded to the appeal freely and fully ; between three and four thousand business houses closed their doors during the hours of service. Many did not open during the day, and others were closed early in the afternoon, and did no more business until the next day. Heads of firms representing many millions responded at once to the requests of the committee in setting aside for once the routine of business to worship God.

For hours the machinery of the great manufactories ceased their whirr and hum, and the operatives left their places to attend divine worship. Never has Cincinnati so refuted the slander upon her fair name.

While it can not be denied that sin has a hold upon her, the fact is patent to all that at least three thousand of her best business men hold dear the name of the Almighty God.

The streets for hours wore a Sabbath aspect, and the passers-by glanced at the hanging cards that announced the reason for the silence, impressed with the power of the gospel to move upon the hearts of men. In some of the principal streets nearly all the stores were closed, and to be open was to excite comment, generally adverse, even when the commentator was not in sympathy with the revival movement.

The day was one of great consecration. The hours of prayer began at 8 A. M. with meeting at the homes of the people, and upon this day family altars were reared in homes where they had never been before. At nine the churches were thrown open and were all well attended; thousands of people looked to God, and thousands of prayers ascended to the throne of grace for the welfare of the city and the salvation of men. Fully five thousand attended the first service at Music Hall, and as many more would have been present had it not been for the great interest in the prayer-meetings elsewhere.

Indeed, this feeling has been a marked feature of the revival work. While tens of thousands have listened to the earnest words of Mr. Mills, and joined with Mr. Greenwood and the choir in the gospel songs, thousands more caught the spirit of consecration and prayer, and added to the great wave of reviving power their prayers and influence, even though they may have been miles away from the great services at the Music Hall.

The city has felt the presence of the Spirit of God as perhaps never in its history, and men who never prayed before this midweek Sabbath, have learned the peace that cometh of harmony with the Almighty God.

The opening service was impressive; the great choir of seven hundred voices was in its place with that promptness which characterized all its work, and sang an opening service with great sweetness and power.

Mr. Mills invited Dr. Morris, of St. Paul's, to lead in prayer, after which he invited the pastors present to give their reasons for being thankful. The responses were immediate and hearty, and were substantially as follows:

Rev. Johnston Myers, Ninth Street Baptist Church: "I thank God for the unity of the churches in this movement."

Rev. G. R. Robbins, Lincoln Park Baptist: "I thank God there is so little cause for criticism in this movement."

Dr. J. W. Simpson: "I want to thank God for this day taken from business for the service of God, and I wish to thank the three thousand business men who have made this day of prayer possible."

The venerable Dr. R. S. Rust said: "I have lived thirty years in this city, and never before witnessed such an outpouring. God's name is written all over the city."

The hymn, "Stand up for Jesus," was sung by the congregation.

Rev. Dr. Warren: "There has never been a time in this city when we realized Pentecost so much. We are indeed a mighty host, and have no reason to be afraid."



REV. FRANK GRANSTAFF.
Pastor of Fifth Presbyterian Church.



REV. H. C. LYMAN.
Pastor of Immanuel Baptist Church



REV. M. LESOURD.
Pastor of Christie Chapel M. E. Church.



REV. J. C. SMITH.
Pastor Covenanter Reformed Presbyterian
Church.

Rev Dr. Ince: "May the name of Jesus be exalted. I am grateful that we have been thoroughly revived."

Rev. Hugh Gilchrist: "It was a great outpouring of the Spirit."

Rev. David McKinney: "I have reason to be thankful for the neighborhood prayer-meetings and the outside influence."

One minister said: "This morning the prayer meeting went alone. It needed no assistance from me."

Rev. Dr. G. K. Morris: "I have a thought for the future. It will be one army under one leader. So far we have only been drilling, but now we are getting together."

Rev. Dr. Nippert: "Thank God, the revival has reached the German churches."

Rev. Dr. Marley, of Wyoming: "The Spirit of the Lord has reached the suburbs."

The hymn was sung: "Like a Mighty Army Works the Church of God."

Rev. J. F. Patton: "My church was on the verge of extinction, but now our meetings are crowded."

Rev. A. M. Dawson: "This is the glorious result of united effort, but my personal blessing was the greatest of all."

Rev. G. Fritz, of the United Brethren Church: "I feel like shouting alleluiah."

Rev. Dr. J. Z. Tyler: "I am thankful for the quickened spirit in my church, and the benefit in my own heart."

Rev. Sylvester Meeks: "It appears to me I see the bells on the horses as they are described in the Scrip-

tures. God is directing our mechanical arts as well as our ministerial life."

Rev. D. C. Washburn: "Columbia has been swept by the revival."

The hymn, "Sound, Sound the Truth," was sung by the choir and congregation. Mr. Mills now began the service. Said he: "It was in the time of great exultation that Jesus spoke the words of the chapter I shall read." And he read from Luke xxii. 31: "And the Lord said, Simon, behold Satan hath desired thee." He also read from Mark xvi., relating the history of the tidings of the resurrection of Christ.

Said the evangelist: "A day of this sort would not be complete unless Mr. Greenwood sang for us 'Christ Arose.'" Mr. Greenwood sang the solo, and was joined by the congregation in the chorus.

At its close the evangelist's face was beaming with smiles, and he said: "It appears to me I would like to keep on singing that."

After a few announcements he continued: "Let this be a day entirely consecrated to God. Let us go out into the highways and hedges, and constrain people to come to Christ."

The hymn, "Loving Kindness," was sung by the congregation. He announced his text, Mark xvi., portion of seventh verse: "And Peter." We give a stenographic report of this sermon.

SERMON BY MR. MILLS.

TEXT: "And Peter."—Mark xvi. 7.

There is one thing about my text this morning that will recommend it, and that is that you will easily

remember it. It is composed of two words; they are both little words, but at the same time they are very important. They are found in the sixteenth chapter of Mark, a portion of the seventh verse: "And Peter." If it were "but Peter," or "except Peter," it would be easier to understand; or if some other name had been used, that of John or of James, we might understand it. For this was the first message sent to anybody by Jesus after his resurrection. He said, "But go your way, tell his disciples and Peter that He will see them again." Very early in the morning Mary Magdalene, and Mary the mother of James, and another, had gone to the rough hewn tomb, and when they had arrived they wondered how they would roll away the great stone from the door of the sepulcher. But they found it rolled away. And as they entered they saw a young man clothed in a long white garment, and they were afraid. But he said unto them, "Be not frightened; Jesus is arisen. Go tell his disciples and Peter."

There is no character in history that gives me so much comfort as that of Peter. For when I think of this man, of his natural characteristics, his sublime opportunity; and then remember that he cast all of those opportunities away in his distress, I feel like saying, "Who of us shall stand?"

Here was a man of great decision of character; here was a man who had left everything to be a disciple of Jesus Christ; here was a man who had been with Jesus when the heavens opened, and had heard the Father say, "This is my beloved Son, in whom I am well pleased." You might think that if any one had an indestructible faith in Jesus Christ, he would

have it. And yet he fell. I feel as though the heart of man were good, that it ought not to be discouraged. But when I remember that the heart of man is desperately wicked, I begin to doubt whether any man can stand erect and gain the victory.

And then when I remember the rest of the message, how magnificently he was restored, how his sins seemed to be washed away; when I remember how he stood and charged home upon the destroyers of Jesus Christ the terrible crime they had committed; how he was at last willing to give himself unto death for the Lord Jesus; and when I remember that he said at last, "Let me die head downward, because I am not worthy to die as my master did;" when I remember all these things I say, "There is hope for me, there is hope for you, my brethren, in the story of Peter. "And Peter." Peter did not fall at once. In the first place, he was self-confident. So long as a man has any confidence in himself, he is bound to fall. Peter was dependent upon himself, and pride always goeth before destruction, a haughty spirit before a fall.

And then when Jesus was arrested, Peter followed him afar off. He was still following. If any one had said, "This man was one of his followers," I do not think that he would have denied Him. But when they went into the house where they were to have the mock trial, Peter went also. John, as he stood at the doorway, when he saw Peter, asked the maiden at the entrance to let him in, and she did so. I am inclined to think that inside of the house there may have been two large rooms. In one of them was the Lord Jesus and his faithful followers, and in the other were some of the soldiers and servants of the high priest; and when

Peter came in he took in the situation at a glance. Here was Jesus, and if he ever needed a loyal follower, he needed him then; but Peter went and sat among the enemies of Jesus, and warmed himself at the fire. Then he was near to falling. I do not think that a man can sit down among the enemies of Jesus Christ and be distinguished from them.

And there came one of the maids of the high priest, and when she saw Peter, she said, "Here, this man was also with him." And he said, "Woman, I know him not." And after a little while a man saw him and said, "This man was in the garden with him;" and Peter replied, "I was not." And a third time Peter denied his Master. Then the cock crew, and Peter went out and wept bitterly.

Four thoughts are suggested by the story of the denial and restoration of Peter. In the first place the Lord never forgets his unfaithful disciples. We read that there will be a time when God will forget our sins, but there never comes a time when God forgets his unfaithful followers. He does not say to Mary that he will as a reward see John and James, but he says, "Go and tell Peter that I will see him." It is the old story of the prodigal son.

"Though I forget Him and wander away,
 Still he doth love me wherever I stray;
 Back to his dear, loving arms I would flee
 When I remember that Jesus loves me.

Oft have I felt my sinful heart,
 Prone from my Saviour to depart;
 But though I oft have him forgot,
 His loving kindness changes not."

I know of a man who invited a minister to go home with him one night to supper. When they went into the beautiful dwelling house he said to the clergyman: "You are the first person I have invited to break bread with me for seventeen years. I have an imbecile son, and I endeavor to treat him just as though he had full possession of his mind.

"I have been afraid that if I should invite any one here he would be embarrassed, but I have felt from what you have said in your sermons that he would not mind you." Then they went down into the dining-room, and there at a chair at the table was the imbecile son. The meal passed off quietly, and afterwards in another room, when the two gentlemen were conversing about the boy's case, the father remarked that he had not been born so. "When he was young," said the father, "he had a terrible fever, and when he had recovered his physical well-being, it was found that he had lost his mind; and thus he has been for seventeen years." The minister replied, "What a blessed thing it would have been if God could have taken him away when he was young." "Oh, you could not have said anything that would pain me as that does. He is my son," answered the father. Such is the tender, unselfish love of the great Father.

In the second place, he takes great pains to assure people of his love. There are many books written for the backslider—Hosea, Amos, much of the Psalms and others were written that God might say, "Return unto me, and I will return unto you."

The story of the prodigal son, the tenderest and most helpful words that God ever uttered, has its first application to those that have been in the Father's

house, and then have wandered off into a far country. John and James did not need to be assured of His love, but Peter—how did he feel when Jesus lay in the sepulcher?

I have tried to imagine his feelings, and have failed. It was a sad time for all of the disciples. We read that thus far the disciples had not understood the saying that Jesus should arise from the dead. When the great darkness came on the world at the time of the crucifixion there was a deeper darkness that fell upon the hearts of the disciples. They felt that everything was at an end; they hardly knew what to say. It seemed to them that the one in whom they had trusted had been overcome by the power of God. It was very hard for all of them, but infinitely harder for Peter. They could comfort one another, but Peter had no one to love him, no one to speak a kind word to him. The enemies of Jesus had turned him out, and the friends of Jesus would have nothing to do with him. I can imagine that he walked those streets, a poor, disheartened, discouraged man.

The disciples may have been gathered in that upper chamber; they may have been speaking about the events of the last few days; they may have talked about the coming out of the band of soldiers to arrest Jesus, or they may have been bitterly talking about Judas. Judas—he had destroyed himself. There was no question about excommunicating him. And then they said: "Peter denied Jesus three times." What should they do with him. "Pass a resolution of censure," one may have said. "I never thought that any good would come out of Peter," another may have exclaimed, "I thought that Peter," continued a third,

“was a good man until that time when he tried to walk on the water and went down; I said then, ‘I will keep my eye on him. My friend, some day you will go down and never come up.’” A fourth may have said, “I believed in him until this moment, but now I must give him up.” And Andrew? What could he say? He could only stand silent while they said unkind things about his brother. And Peter? He might have gone out to the place of the crucifixion and stood under the cross, and then have gone about wandering from place to place in search of light and comfort. And last, turning to his last resort, he comes to the room where the disciples were gathered. He drags his heavy feet up the stairway, pauses a moment at the door, and goes in. Oh, what a cold atmosphere was there! How the friends of Jesus draw back from him as he enters. And then he turns and goes out again into the world where he has no friends, and no possibility of sympathy. Then suddenly another hand is laid up on the latch, and a woman comes rushing in crying, “Jesus has risen. He will see you all again. And, Peter, He wants to see you.”

How joyful the change. Down the stairs he rushed, and the first man that went into the tomb was this disciple who had denied the Lord.

I knew of a boy who went away from home, saying, “I do not know when I shall return; watch for me.” For eleven years the old man went to every train, until at last the son came, and the aged father, with outstretched hands, exclaimed, “He has come.”

In the third place, Jesus easily forgives his unfaithful disciples when they are truly penitent. Like the father that forgives his children! Like the father that

knew his son when me was a long way off, and ran to the young man, in rags though he was, and fell upon his neck and kissed him. And the son said unto him, "Father, father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." But the father said: "This is my son. This my son was dead, and is alive again; and was lost, and is found."

Likewise there is joy among the angels of God over one soul that repenteth. Like that father that waited for the battle to end, and when victory came felt no joy over it. "Is the young man Absalom safe?" And then when they told him that Absalom was dead, he exclaimed, "O my son Absalom! would God I had died for thee, O Absalom, my son, my son."

And then, in the last place, the Lord Jesus uses His restored followers in His service. He used Peter at once. I sometimes wonder why Peter preached the sermon on the day of Pentecost. I no longer wonder. Every one can not say with Peter, "You did not know him, but I knew him." He could say, "I have lacerated His heart, and He has forgiven me."

Oh, there are those who are waiting for the love of human hearts, and the help of human hands. You did not think that the man that had been converted would stand. Well, he did not. But he might have stood if you had helped him. The unbeliever went back to the world, but if you had helped him he might have entered the Kingdom. They are not with us to-day. Oh, in God's name, go tell Peter that He wants to see him again. And Peter! If you are here this morning, I wish to convey to you a message.

O prodigal child, come home!

In the afternoon, Mr. Mills spoke to seven thousand people from the text "We stumble at noonday as in the night" (Isaiah ix. 10). These words, he said, were true of the people in the day they were uttered; and are true of the people to-day who do not come up to the full measure of their opportunity. The people of this city never had such an opportunity for turning to God, yet some are stumbling at noonday as in the night. At the judgment day there will be no excuse for those who have witnessed these things and do not repent. The text applies to those to whom God's love has been especially manifested, and who have made no response. They have been saved when near death, spared from great trouble, and afflictions, but have been indifferent to the calls of mercy. The person who turns away from Christ exhibits great baseness, because he knows the story of the Saviour's love. The text applies again to those people who cherish a secret hope of salvation through Christ, but are not willing to confess Him. It applies to the church members only partly consecrated to God. It applies to Christians who are not concerned about the salvation of their friends. This is the opportunity to have friends brought to Christ. Small Christians stumble in the light as in the days of darkness? The text applies to those who are not yet Christians.

Mr. Mills spoke with great force of the opportunity given to the young to be saved. Some were surprised because he had said that two-thirds of those who become Christians are converted before they are twenty. Upon the actual count made by the evangelist, he ascertained that in the congregation there were three thousand who had become Christians before the age of



REV. T. F. COWDEN.
Pastor of York Street M. E. Church.



REV. J. M. SIMONTON.
Pastor of Third Presbyterian Church.



REV. D. MCKINNEY.
Pastor of First Reformed Presbyterian
Church



REV. J. W. MAGRUDER.
Pastor of Camp Washington M. E. Church.

twenty, about three hundred who had been saved between the ages of twenty and thirty; fifty between the ages of thirty and forty; ten between the ages of forty and fifty; five between fifty and sixty, and three who had passed their sixtieth year.

The evening service called out a congregation that filled the great hall. The service of song was unusually fine, the choir seemingly in perfect harmony with the leader, and he in prayerful unison with the Spirit of God.

After brief prayers, Mr. Mills preached an unusually strong sermon on the unpardonable sin, from the text, "Therefore they can not believe" (John xii. 39).

The day closed with an after-meeting, in which the Spirit of God called many from their sins, and with prayerful hearts the great congregation separated, perhaps never to meet again under such auspices.

From all sides came the thought that hearts had been purified, souls elevated, men and women saved for an eternity of peace by the day of prayer.

THE CLOSING DAY.

From Wednesday, the Day of Prayer, to the close, all the meetings were well attended, filling Music Hall at each service.

The closing day will never be forgotten by those who were present at any of the services, and many entered the Kingdom of God on this, the last opportunity of the revival. Mr. Mills preached four times, and the congregations were sufficiently different to test the most versatile of speakers.

AT THE HOUSE OF REFUGE.

At 9:45 A. M. he was seated on the platform in the chapel at the House of Refuge, watching the squads of boys and girls filing quietly in to their seats. A few minutes later, after the three hundred and fifty boys and girls in regulation garb had all been seated, and tier above tier of little shaven heads rose as one, casting his eye towards the back of the room, Superintendent Levi S. Fulton gave out the hymn, "Seeking to Save." The singing showed that the inmates are very carefully trained, for it was clear and loud and in perfect time.

Mr. H. Thane Miller led in prayer, and three hundred and fifty heads were bowed, each boy resting his head upon his right hand. Mr. Greenwood sang "Where is My Wandering Boy To-night?" and his tender words touched some of the older boys visibly. One little fellow sobbed as though his heart was breaking, until the boys caught up the chorus, at the invitation of Mr. Mills, and then he forgot his sorrows in the effort to join in with the rest.

Mr. Mills preached to the unfortunate little ones a tender, hopeful sermon, directing them for guidance to Him who has said, "Suffer little children to come unto me." He closed with these words: "Boys, I want to tell you that God can make you whiter than snow, and He will commence right away if you will let Him. You may die to-morrow and go right into His presence, and so you had better begin now. Or you may not die for a long time. I am not so much afraid of your dying as of your getting hard hearts. There are many people who have bodies that are alive, but hearts that are dead. I don't think that I shall ever forget this

visit. I would rather see you all become Christians than any congregation I have addressed. Will you do it, girls?" Mr. Mills looked suddenly up to the gallery where the girls were seated when he said this, and was rather startled to have them all reply as with one voice, "Yes, sir." At the request to stand up as an indication of a wish to become Christians, every boy and girl of the three hundred and fifty responded.

Mr. Mills then told them that if they should ever be in any city where he was working he would be glad to have them come up and tell him that they had been Christians ever since the day he spoke at the House of Refuge. Such things are by no means rare in Mr. Mills' experience.

AT THE WORK HOUSE.

A few minutes later, and Mr. Mills was facing a very different audience at the Work House. In the sea of countenances fronting the platform there were five hundred and sixty-three faces of all types of brutality and vice. There was but one good face among all of the upturned countenances, and the mental attitudes of the listeners, as thus plainly evidenced, ranged all the way from that of indifference to that of bitter hostility. Mr. Mills and his congregation afforded a better study on this occasion than at any other gathering in the present series of meetings. The revivalist has at no time made such a successful assault upon the emotions of his auditors under such unfavorable conditions. Judge Moses F. Wilson and Major Morgan sat on either side of Mr. Mills.

General Secretary G. T. Howser, of the Y. M. C. A., made a short address. Dr. J. J. Francis led in

prayer. Mr. Greenwood then sang "What Shal lthe Harvest Be?" Mr. Mills read from the fifty-first Psalm. This Psalm he termed a prayer, and declared that it was written by one of the best men that ever lived, who was at the same time one of the very worst. David was very wicked, and he became very good. He coveted his neighbor's wife, and killed his neighbor in order that he might obtain her. And this was his prayer for forgiveness: "Cleanse me from my sins." "Men and women, that is what we want. God does not whitewash a man, but He washes him thoroughly until he is pure. During the last few weeks there have been something like eight thousand people who have come to Christ in the great city outside of these walls. One man recently discharged from this institution is of that number. I want you to sing with Mr. Greenwood the song, 'Pass Me Not, O Gentle Saviour,' and as you sing the words, think about their meaning."

The singing was participated in by the prisoners. The colored men sang with great heartiness.

Mr. Mills then began to speak from the words of Psalm xxxviii. 18: "I will be sorry for my sin."

He plead earnestly with these men whose sinful life had separated them from their fellow-men. About one hundred and twenty-five responded to his invitation to signify by rising, their desire to lead better lives.

AFTERNOON SERVICE.

The crowd began to gather at 12 M. for the afternoon service, which was to be a sermon to those who had signed cards, and had indicated during the revival their desire to turn from their former life, and for those who were still unsaved.



REV. E. ARMSTRONG INCE,
Pastor of Mt. Auburn Baptist Church.



REV. J. W. PETERS,
Pastor of Avondale M. E. Church.



OSCAR SWEENEY,
Pastor of Eastern Avenue Christian
Church.



REV. JOHN OETGEN,
Pastor of Mt. Auburn German M. E.
Church

The great chorus began to gather very soon after 12, and at 2 o'clock one thousand singers filled the platform. On the arrival of Mr. Lawrence B. Greenwood, he was very much surprised by the presentation of a fine gold watch as a souvenir of the respect and love of the choir. The presentation was made by Mr. E. Shipley with a few timely remarks in which he alluded to the words so often used by Mr. Greenwood, "Take the time right from my hand." On the inside of the back is the inscription: "Presented to Mr. Lawrence B. Greenwood by the Music Hall Revival Chorus, March, 1892."

Mr. Greenwood was somewhat overcome, but modestly expressed his thanks, saying he would hardly know what to do in the future without the assistance of the choir.

In nine minutes by the watch every seat in the Music Hall was filled for the afternoon service, and the doors were opened a full hour before the service.

The choir, led by Mr. Greenwood, never sang so well, entering into the spirit of song with a fervor that impressed all who had the pleasure of hearing them.

"It is Well with my Soul," "A Shelter in a Time of Storm," "Glory to God," and many others were rendered as only a great choir of one thousand voices, under the direction of a man who has striven not so much for artistic effect as for that pathos and tenderness that makes a Gospel song at once a song and a benediction, could render them.

Few men could have done what Mr. Greenwood did in the management of so large a body of singers. He could not have done it had it been for any other occasion than the worship of God. But in this great choir

were hundreds of consecrated men and women who loved to sing the songs of peace, and who set aside all personal matters to be present at these meetings.

God only knows how many souls have been brought to a knowledge of sinfulness and into the kingdom by the sweetness and power of the songs of this great volunteer choir.

After prayer by Rev. Dr. Curtis, Mr. Mills took for his text: "And we came to Kadesh-Barnea," (Deut i. 19), and from this text preached a last appeal to those out of Christ.

The responses were many, and the gleanings of the last day added many souls to the kingdom. After an interval only long enough to allow the ushers and singers to get a light lunch, the doors were again opened, and the hall filled to its utmost limit in a few moments.

FAREWELL SERVICE.

Thousands went away. The Odeon, which had been opened, was filled with a congregation who listened to an eloquent sermon by the Rev. Johnston Myers, of the Ninth street Baptist Church, and here some seventy rose for prayers.

The sight at Music Hall was impressive; the mass of faces filled every inch of room in the auditorium and balconies, and looked into the faces of twelve hundred more on the platform. The aisles were filled in spite of the efforts of the ushers to reserve the two on the sides, and when the audience rose to join in the songs the scene was indescribable.

On the platform in front of the choir sat the pastors of the churches who had worked for weeks in the revival, and with them their wives. Many prominent

laymen were also present. Of the pastors present the following were recognized : Rev. J. W. Peters, Rev. W. H. Warren, Rev. John J. Francis, Rev. B. C. Lyman, Rev. D. McKinney, Rev. E. S. Lewis, Rev. Geo. K. Morris, Rev. R. S. Rust, Rev. John W. Shorten, Rev. M. LeSourd, Rev. J. M. Soburn, Rev. A. B. Riggs, Rev. H. Liebhart, Rev. John Pearson, Mr. George Howser, Rev. E. A. Ince, Rev. Henry M. Curtis, Rev. A. Judson Sage, Rev. W. McKibbin, Rev. J. W. Simpson, Rev. P. Robertson, Rev. F. C. Monfort, Rev. E. D. Morris, Rev. S. M. Chesney, Rev. W. C. Bradford, Rev. A. M. Dawson, Rev. L. L. Overman, Rev. W. B. Irwin, Rev. C. J. Tannar, Rev. J. Ferris Patton, Rev. Jos. C. W. Gernel, Rev. J. E. Bailey, Rev. W. E. Loucks, Rev. John Oetjen, Rev. J. C. Irwin, Rev. D. C. Washburn, Rev. J. C. Hartzell, Rev. W. C. Payne, Rev. Oscar Sweeney, Rev. C. O. Shirey, Rev. Frank Granstaff, Rev. J. Z. Tyler, Rev. J. M. Anderson, Rev. J. W. Magruder, and Rev. D. J. Starr.

Mr. Mills was at his best, and smiled as only he can smile, as he glanced over the great congregation.

After Mr. Greenwood sang "Throw Out the Life Line" for the last time, and eight thousand voices joined in the now familiar chorus, prayers were offered by leading divines. Mr. Mills announced his text : "Finally, brethren, farewell ; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you" (II. Cor. xiii.) He spoke with unusual tenderness, rising at times to eloquence, in which were voiced his strong convictions against certain lines of business, and forms of so-called amusements.

The congregation listened with attention, breaking occasionally into the applause that had been restrained for weeks and which now accented the harmony of the Christian people with the principles he advanced.

Brief extracts from his sermon will serve to recall to those who heard that portion which lack of space forbids publishing.

There is just one way to get at the truth of God's word, and that is to go at it earnestly. To study it with a desire and a willingness to do as the light comes to you, and to pray for divine guidance.

There are three ways of prayer. All men pray occasionally. One of the professed infidels in a storm at sea went down on his knees in an agony of prayer. Take any man in difficulty and affliction, and he will pray. I do not criticise this, for it is right, but pray at other times also. You should pray habitually. Daniel was a good man, and he prayed three times a day. You can take a little time at noon, as well as at home in the morning and evening. The best way to pray is unceasingly. Our Catholic friends speak of offering up the deeds to God, and that is what I mean—that all men should pray unceasingly.

Implicit obedience is a way of getting light from the Bible. Then men ask what we shall do about questionable things. If you do things that you believe are right, if they are wrong, the responsibility rests with God. Most things that people call questionable are wrong. They ask, Is it right to read Sunday papers? To dance? To go to the theaters? To mark home-made goods as foreign? It is always wrong to do those things which are not right. It is never right to do wrong. In connection with many of these things,

they are wrong in themselves. There are theaters that are utterly demoralizing. There are some bills representing the show that are wrong, cursed in themselves, and there is a condemnation on your mayor and your city council; there is a condemnation of your people for allowing it. While I have no doubt that there are many pure people on the stage, yet it has been my experience as a man living in the hotels, that the atmosphere is filthy. You are lending your influence to its perpetuation. Can you judge from these immodest bills how much immodesty you are to see inside?

There is a kind of card-playing that prompts the feeling within of getting something by some other means than by toil. It arouses the spirit of gambling. If the children are brought up under the influence of what seems to you a trifling matter, you must not complain if it inspires in them a spirit that ultimately leads them to a gambler's life.

There is a kind of dancing that is wrong in itself. There is no body of men cleaner and purer than these ministers gathered around me now, and I will venture to say that you would not allow any of them to sit by the side of your wife or your daughter in the attitude that at every ball, men whom you know to be impure are sure to do. That you see and make no complaint. If one of these ministers would do such a thing you would stop him in rage. If you killed him, the jury would acquit you, and you know it.

A young lady told me that she danced with only the most respectable young men. She named some of them to me. I took the trouble to inquire about them, and I found that these young men were among the vilest, most lecherous scoundrels in your city.

I was driving with one of your young people a short time ago, and she pointed out to me the homes of many of the wealthy citizens, where the young men of society live. I will venture to say that there is hardly a young man in these houses who has not frequented some of the vilest haunts of your city, and whose associates, at times, are sickening

A Catholic priest once told me that the secrets of the confessional revealed that nearly all of the fallen women went victims of the round dance—the dance of the balls that people patronize. [There was generous applause at these assaults].

I am glad you like it.

There are kinds of amusements that are questionable. Never say that I said they were right. There are things that seem pure, but perhaps are not. If there is any doubt about it, do n't do it. It is a sin to do anything by which your brother stumbles, and if anything of this kind lays a stumbling block in his way, do n't do it.

Surrender first, and get your instruction afterward. That one only is safe who says: "I have no will. I want what God wants." I have heard people say that this was a question for each person to decide for himself. That is not true. The judgment will be biased. It must be decided by the light which God gives you. There are people who say that a thing is all right if they have Jesus with them. That is right so far. If the Lord Jesus is going to a dance to-night, and wants me to go along, I'm going, if it's in hell's deepest hole. But let Him lead. Do n't go, dragging Jesus after you.

I have not told you my own views on these subjects, but I will speak it out. I do n't dance. I want

to tell you that I have as much right to as any of you. I have felt much like it after some of these meetings. You may say that I am a minister, but ministers have a right to do what you have. Will you relegate to any one the right to be a higher example in anything than you? I am ashamed to say that I know about these things to-night from past experience. Rather now than do one of these things, I would prefer to eat my meals of sawdust. Don't try to see how little and poor a Christian you can be, but see how big a one you can be.

Then there is exercise. The converted man always joins the church. I have heard some men say that some men can get along without the church. I don't believe that any man can. You want to join the church that God sends you, that needs you the most, where you can do the most good. Get where they are saving souls. Join the church; do n't join the meeting-house; do n't join the minister. I have known some men who joined the evangelist. You can not lean on these things; you can lean on the church. Join it for eternity. Where did we get the idea of going to eternity on a train? Some of us want easy berths, cushioned seats, and when we get to the gates Peter is to be there to wake us up and call us out to change cars. The idea is wrong. There is no such train. We must march on, and bring others with us.

Now, I want to say something for those who have come into the kingdom. My brother and I shall go away blessing you to-night. We feel like saying that we could not love people more on earth to-night than we do these people we have worked with. We are going away joyful for the good that has come. We

are going away sorrowing for those who have not come. We thank you for your prayers, your kindness, your money, and for everything you have done, and we say that we have been seeking not yours, but you.

I want to say something for those who have not come in.

Must you be left out? Shall you go out of that door and say, "I am not saved?" In the eleventh hour will you not come in? Men have said that the day after these meetings closed they will be Christians. At Germantown a young man went out of our meetings saying this, and the next day he went skating and was drowned. In his pocket was found one of these cards, "I desire henceforth to lead a Christian life." Beside it was a sharpened lead-pencil; but the card was unsigned. I want to ask you for the last time, those who will try to lead a Christian life, whether you have signed the card or not? I want them to rise while I ask blessing and pronounce benediction.

At the close of the preaching service, Mr. Mills retired from the platform, and Dr. G. K. Morris, of St. Paul's M. E. Church, took charge of the remaining exercises, which were all of a farewell nature. Rev. J. W. Simpson, D. D., the chairman of the Executive Committee, to whom this duty naturally fell, was not able to assume the responsibilities of the post, on account of a very severe cold.

Dr. Morris said: "I have been asked to say a few words before introducing the gentlemen who are to speak the appropriate farewell words. We have by this movement snatched from the hand of the devil his most effective weapon. More people have been kept

out of the church by the slander that the church does not care for the masses than in any other way. But the spectacle of seventy five ministers of differing denominations working heartily together for the one purpose of reaching the masses, effectually answers that argument. I wish to say that our churches are just as open to the people as Music Hall, and we desire to have the people pour in. We want you to come from the factories, from the homes, from the hills, and from the slums. You are all welcome. We will take care of you."

Rev. G. R. Robbins said: "This audience may be described as a great pendulum vibrating between a smile and a tear. I have four acknowledgments to make to Mr. Mills: Acknowledgment number 1—you have been a blessing to me; acknowledgment number 2—you have been a blessing to my church; acknowledgment number 3—you have been a blessing to our Baptist denomination, for we are numerically larger, financially stronger, and spiritually better than before your advent; acknowledgment number 4—our round globe has been rolled nearer the cross by your efforts. You have the city; you have gained the heads and hearts of thousands of our people. We shall miss you, but may you go on your way rejoicing."

Dr. J. Pearson: "The worst thing that has ever been said of Cincinnati was in reference to the cowardice of her Christian people. That wretched paralysis which says, "You can't do it," in the face of a call to crush some great evil, has made us crawl before the devil and beg his pardon. We have the town. This city to-night has a heart for God and righteousness opened up to the world, when the world had supposed

that she did not have any. It may be that this spirit will take us to the polls and primaries, and give us power to tear down the bills that indicate what nasty things are going on in our city theaters on a night like this."

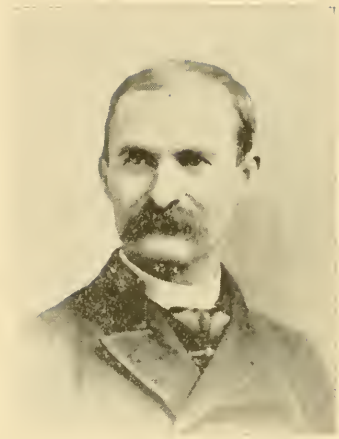
Rev. John Oetjen: "I speak for the Germans who have been engaged in this movement. We are exceedingly glad that Mr. Mills used such plain language that his message was very plain to us. He preached a plain Gospel, and the Germans could understand it. We are glad that he has laid so much stress upon the outpouring of the Holy Spirit. We are also exceedingly glad that the large choir was organized. We Germans are singers, and we love music. We especially enjoy singing when we understand what is being sung. [Applause.] We are glad that the voice of song has been heard for the Gospel, and feel especially grateful to Mr. Greenwood." [Applause].

Dr. Morris: "This would have been a sad occasion if only ministers were heard. We save ourselves by introducing our eloquent laymen."

Mr. W. T. Perkins: "I feel very much like a little boy who was taken sick, and the doctor asked him how he felt. 'Well, doctor, I feel a good deal bigger inside than I do outside.' I have a great deal more in me to say than I have time or language in which to express it. It does not take a business man a moment to decide whether a proposition is a safe one or not. I believe that the thousands of business men sense the Mills' movement as one that elevates morality and promotes orderly living. We are to-night in a hall that has been consecrated to mechanical arts and to song. To-day we have added to these consecrations that richer and brighter consecration, the consecration



REV. P. ROBERTSON.
Pastor of Mohawk Presbyterian Chapel.



REV. J. E. BAILEY.
Pastor of Grace Methodist Protestant
Church.



REV. J. W. SHORTEN.
Pastor of McMicken M. E. Church.



REV. S. B. TIMMONS.
Pastor of Plymouth Congregational Church.

to that pure and undefiled religion of Jesus Christ. Henceforth as we sit in this hall we shall hear the echo of the sweet gospel songs. In coming years thousands shall look back to this sacred place and say, 'Lo it was there that I was born into the Kingdom of Jesus Christ.'

"I know that you wish to push forward to shake hands with these brothers, but you can not on account of your number, so I will ask you to shake your handkerchiefs."

The audience here gave the Chautauqua salute by waving handkerchiefs, and no more beautiful sight could be imagined. The vast auditorium was filled with fluttering handkerchiefs, which hid for a moment the faces of the congregation. This salute was premature, and was repeated with great accompanying applause at the close of the meeting. The following resolutions were then read by Rev. E. K. Bell, on behalf of the Christian workers:

PARTING RESOLUTIONS.

"RESOLVED, That we, the people of Cincinnati, assembled in Music Hall, Sabbath evening, March 6, take this opportunity of testifying that priceless blessings have come to us through the noble, whole-hearted and conspicuously unselfish labors of Rev. B. Fay Mills and Mr. Lawrence T. Greenwood. Through their winsome and powerful presentations of the Gospel, both in sermon and song, we have seen Christians revived and lifted to higher planes of duty and service, and have, with hearts thrilling with joy, beheld thousands coming to Christ. For a quickened church and a deepened consecration, for the moral tone which has been added to the city's life—above all, for multitudes redeemed by the blood of the Son of God—we do offer to our brothers the tribute of our sincerest love; and to God the glory. We heartily bid them

God speed; will pray for their greatest usefulness in the Master's service, and will try to prove our gratitude by a greater loyalty to Him whose we are, and whom we serve.

"We can not, dear friends, allow this magnificent meeting, the fitting ending of the most spiritual movement ever undertaken and carried forward in our city, to come to a close without expressing our profound gratitude, first of all for the faithful and efficient service rendered by our splendid choir. Their coming together night after night for weeks, and in many cases at great personal sacrifice, to sing the Gospel into human hearts has deeply moved us, and we are sure that it has impressed upon the entire city the fact that the finest chorus choir ever gathered in Cincinnati has been gathered for a distinctively Christian purpose, and for the advancement of the cause of God in the salvation of men. May the joy of Christ abide in them richly, helping them to continue their blessed service of sacred song until they are called to take part in the yet grander praise around God's throne.

"Not less deep and hearty is our gratitude for the noble and valuable services of our faithful ushers. Their chief has been enthusiastic and thoroughly efficient; his associates have shown capacity, earnestness and devotion, while all have exhibited such consecration, loyalty to Christ and passion for souls, the results of which eternity alone can reveal. On them we invoke the benediction of Heaven, and pray that until life's latest hour they may be wise and successful in winning souls for Christ.

"Nor can we allow this occasion to pass without expressing our deep appreciation of the interest the business men of our city have taken in these meetings, and especially the consideration shown the request to observe a midweek Sabbath, on which day over three thousand business places were closed, that employés might have an opportunity to attend divine services. We believe that the Lord will be pleased to bless such public recognition of the work of Divine grace in our city, and abundantly reward them that do him honor.

“ We desire, also, to make grateful mention of the assistance we have received in this work from the press of our city, both religious and secular. The power of the press we gladly acknowledge, and we are confident that the extended reports, in some cases remarkable for their accuracy, have contributed much to the success of these meetings. The service of the press we shall remember with pleasure, and shall also cherish the hope that in coming days the press of this city will prove a faithful ally of all our forces that work for God and righteousness.

“ To all others, whether as individuals, committees or corporations, who have extended a helping hand and have given practical expression of sympathy and coöperation, we return our sincere and hearty thanks, and believe that these helpers in the work will receive a hundred fold of compensation for kindness shown or service given.

“ J. W. SIMPSON, for Committee.

“ E. K. BELL, for the Pastors.”

These resolutions were passed by a rising vote accompanied with a second demonstration with handkerchiefs. Mr. Mills then called upon Mr. Greenwood to say a few words in response to what had been said, adding that Mr. Greenwood was as good a talker as he was a singer, which was saying a good deal.

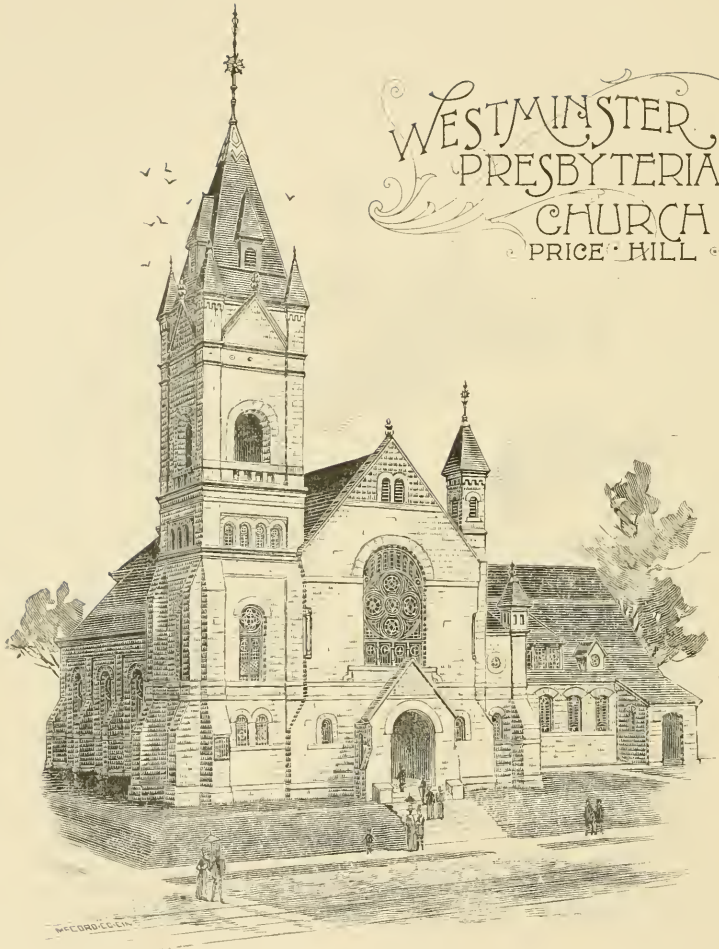
Mr. Greenwood stepped to the edge of the stage and told a story of two children, the one the mother's pet, the other the neglected. The latter was coming up the steps one day when the door was closed, and the mother, thinking it was the loved one, said: “ Is that you, darling?” The little one answered: “ No, mamma, it's only me.” Among all these shining lights, my friends, I feel like saying, ‘ It is only me.’ I confess I was a little frightened when I first came in here. It looked so far back to those seats. I was reminded of the farmer who came to the place, and one of your

citizens, after showing him the place from all points, took him to the gallery. On looking it all over the farmer said: 'My, my, what a barn this would make!' But since then I have seen clear across it, and it do n't seem far. It has grown upon me. My heart aches to-night as I leave this place, for while I rejoice at what has been done, I grieve at what might have been done and we have been unable to do. I believe that this has been one of the greatest blessings, that while this great city can get up great choruses, you can get them up to sing for the glory of God."

Mr. Mills: "I am sure that I am among you as one that serveth. I told the choir that if they would be patient they might have a chance to see my face, and you can see the back of my head [turning to choir]. I can tell you something that you will want to know. I don't expect to hear any better singing until I stand in Heaven and my own lips are unloosed. Mr. Greenwood said, last night, 'There will be no preachers in Heaven,' but there will be one thing that will go, and that will be the singing. I thank God that the time will come when I too shall join the choir. God bless you, friends, and may God be with you until we meet again.

"And now, friends, some one has said it is hard to say good bye. It is hard to part. It is not hard to say good by (God be with you). I want to ask that the last thing that has a touch of dross in it in this work be burned up to-night. Let the Lord say to you, Well done. But remember that He will not say it unless the work is done well. My God, if it be thy will, let me stay that I may bring some soul to the Lord Jesus. Good by. May God be with

WESTMINSTER
PRESBYTERIAN
CHURCH
PRICE HILL



you till we meet again. Let us sing it to one another, Number 74."

With the singing of this beautiful song, "God be with You till We Meet Again," the revival under the auspices of Mr. Mills and Mr. Greenwood came to a close; but in the hearts of all was the deep conviction that it was in the holiest sense of the word a commencement, the ending of which shall only be seen when all are gathered before the Master's throne, singing the hallelujahs of eternal song.

SERVICE ON PRICE HILL.

On Sunday morning, February 21, the only service for the united churches on Price Hill was held by Mr. Mills and Mr. Greenwood, in the Westminster Presbyterian Church, Rev. Harley J. Steward, D. D., pastor. There were present on the platform, Rev. M. Quaile, of the Storrs Congregational Church; Rev. P. C. Curnick, of the Price Hill M. E. Church; Rev. S. B. Timmons, of the Plymouth Congregational Church; Rev. J. J. Francis, D. D.; and Rev. H. J. Steward, D. D., the pastor. The fine church, which Mr. Mills said was admirably adapted for such a service, was filled with a great audience of about nine hundred people, representing the leading families of this cultured suburb. Mr. Mills preached from the text, "One thing thou lackest," and the effect of the service was impressive and lasting. This church has not been so near to the great revival services as many others, but the spirit of revival has been felt, and the church was never so revived and hopeful as at the present time. Additions are being made to the membership at almost every service, and

the people reached are of such a character that the additions are a permanent gain to the Church of Christ. At the service held by Mr. Mills, not less than seventy-five persons rose for prayers.



REV. J. H. WALKER, D. D.
Pastor of College Hill Presbyterian
Church.



W. C. PAYNE.
Pastor of Fergus Street Christian Church.



REV. E. R. WAGNER.
Pastor of St. Paul's Lutheran Church.



REV. P. C. CURNICK.
Pastor of Price Hill M. E. Church.

INCIDENTS OF THE REVIVAL.

Said a prominent electric light man to one of the editors: "Incandescence is the only word that will describe the spirit of this work. Incandescence—a steady glow—lighting up many difficult points in theology and holy living."

One of the most beautiful incidents in the revival occurred during the service at the Bethel. Mr. Mills, turning to H. Thane Miller, said:

"Mr. Miller, can a blind man see Christ?"

The kindly face was aglow with the inward sight of the beauty of the Christ, as he said:

"Indeed he can."

One of the most remarkable conversions was that of a gripman on the Martin cable. For years he had been addicted to the use of great profanity. One evening he rose for prayers; that night Mr. Mills spent until midnight praying with him. A day or two later he spoke at the noon-day prayer-meeting, and gave one of the best testimonies of the power of Christ to save given during the revival.

"The man who said, 'The mills of the gods grind slowly,' did not know all the Mills."—W. T. Perkins, at the banquet.

On Friday, 11 A. M., at the First Presbyterian Church, a meeting was held to consider the best means

of continuing this work. The church was filled. The remarks made and advice given are practically comprehended in the report of the Ministers' Meeting.

"Have you enjoyed the service?" said an usher to a young woman in hearing of one of the editors.

"Enjoy it! Why, have n't you heard? John has come to Christ."

A little inquiry developed the fact that John was her husband, who had been a dissipated man, and has been giving her a good deal of cause for fear. Thousands of incidents of this nature could be found where mothers, sisters, brothers, fathers rejoiced over the salvation of some loved one; and the end is not yet.

It was impressive from whatever point seen, but nothing so impressed the onlooker with the sense of the greatness of the work as the presence of the pastors on the platform; fifty to seventy men of polish and power, culture and grasp of the things of life, all moving in perfect harmony toward the one end—the salvation of men.

At the service held on Sunday evening, February 28, Mr. Mills read from a slip of newspaper the Governor's proclamation in regard to Russian sufferers. Commenting on it, he said: "Here there are twenty million starving people: let us help them. We have never known what famine means in this country. Strong men there who have to die because they have nothing to eat. There has been no collection taken up from any of these meetings, but for this cause let us be generous. Our compassion will be the test of the

judgment day. If you can give five dollars without hurting you, give ten dollars and let it hurt you. Let the ushers go ahead with the collection and use their hats. If there is one who has no hat, let him borrow one and be sure to return it. Let us give heartily and liberally."

Four hundred and eleven dollars were raised and sent to Washington.

One woman, in testifying, said that she had lived near enough to a church to curse her. She meant that she had had many opportunities to come, and had neglected them. This time she came.

The great choir had their pictures taken. Mr. Bellsmith made every effort to get a good picture, and succeeded as well as possible under the circumstances. It does not do them justice; only a phonograph could, and that would not give the tier upon tier of earnest faces.

USHERS' BANQUET.

The consecrated men who served as ushers will never be forgotten, although they may not receive the credit due them; at least not on this side of the river. This feature of Mr. Mills' work is peculiar to him alone, and is repeated in every city where he works. In some places the ushers form a permanent organization. At the suggestion of Mr. Mills, ushers of other cities were invited to this city on the opening night, and a banquet was given Monday, February 22nd, by the ushers, which was also participated in by ushers

from other cities, who were invited to be present. All the ushers present had at some time or other worked in union meetings conducted by the Rev. B. Fay Mills.

Mr. Sanders, Grand Chief Usher, after a brief address, in which he said that he believed the persons titled ushers should be consecrated men, and that he hoped and believed that every one present was fully consecrated to the service of God, turned the meeting over to the Rev. Dr. J. W. Simpson, chairman of the Executive Committee of the Mills Meetings, President of the Evangelical Alliance, and also chairman of the Usher's Committee of the Walnut Hills District.

Mr. Mills remarked, "This is Bishop Simpson," which was greeted with applause.

Dr. Simpson: "We can do nothing without we have Bro. Greenwood at our side. Somehow we can not do without him. Bro. Greenwood, come right forward. Now, dear friends, I think the first thing we want to do is to sing four lines of the grandest song we have ever had; we want to sing the Doxology, and after that Dr. Morris will lead us in a brief prayer."

After singing the Doxology, Dr. George K. Morris prayed as follows:

"We thank Thee, our Father, for the great meeting of to-night, in the memory of which we are rejoicing, and in the memory of which for all eternity we shall rejoice. We thank Thee for this meeting as Thy seal upon the efforts of Christian people in this city, in their efforts to unite as one church, in one spirit, for one purpose. We can never again go back to the old way. We thank Thee for this work, work for which all Mr. Mills' life has been preparing him. We thank

Thee for all the silent teachings Thou hast given him. But we thank Thee yet more for this great meeting as the promise of harvests to be gathered on the morrow, and the days to follow, and the not near future. God grant to bless all who have had any part in it, all who rejoice in it, and all to whom its remotest influences will come. But just now we pray Thy blessing upon the consecrated men who have turned aside from their business, and given their time to serve Christ. May they at this time find themselves nearer to Christ than they have ever been, and may they be just a little closer to-morrow, and may all the world know it and see it and hear it.

“And, we thank Thee for the members from other places. We pray that God may get closer to them.

“Now, in what follows, preside, and send us away with Thy rich blessing through all time and all eternity, for Thy name’s sake, Amen.”

After a song, Dr. Simpson got upon a chair and spoke as follows:

“I want to tell you to-night how glad I am; that this is one of the happiest hours of my life, and in my experience the close of the greatest day I have ever known. And I want to say to friends from other cities, how glad we are to see them, and that we welcome them with all our hearts. [Applause.] We are glad to have you here, and we are glad for this illustration of the power of the Gospel of Jesus Christ to take selfishness out of our hearts. I want to say to-night that I welcome you not only with all my heart, but in the name, I think, of the handsomest set of men I ever knew. [Applause.] And if you do not believe it, just look around. [Applause.] And not only that, but I welcome

you in the name of consecrated men. It is a good thing to welcome you in the name of men, but it is something infinitely better to welcome you in the name of consecrated men.

“In the name of these dear brothers, who are leading us in this blessed work, we give you the greatest, best, heartiest welcome we possibly can, and we hope you will go back to your homes with the pleasantest remembrance of your visit to Cincinnati.

“We have an example here of what the religion of Jesus Christ can do for a business man, and we have here the great big, big business man from Elizabeth, N. J., Mr. Timms.”

Speeches were made by the following: Mr. Timms, of Elizabeth, N. J., a business man; Mr. A. Hunt, of Terre Haute, Ind., a florist; Mr. Rooney, railroad man, Terre Haute, Ind.; Mr. Brown, editor of the *Rain's Horn*, of Indianapolis. Mr. August S. Crane, editor of the *Daily Journal*, of Elizabeth, N. J., was with Mr. Timms, but did not speak.

In all the speeches the spirit of the prayer by Dr. Morris and of the speech of introduction by Dr. Simpson was most forcibly expressed. In fact, all seemed to think it good to be united.

There were other strangers present whose names were not obtained.

MILLS' FAREWELL BANQUET.

A banquet was given by the ministers uniting in the Mills Meetings to the Rev. B. Fay Mills and L. B. Greenwood, Saturday evening, March 5th, 1892, at the Gibson House. Laymen were also cordially in-

vited, and numbers came. There were two hundred and sixty-eight present. The Rev. J. Pearson, D. D., of Mt. Auburn led in prayer, after which Mr. Greenwood led in singing "I am the Child of a King," which was greeted with great applause.

After the substantials had been disposed of, Dr. J. W. Simpson took charge of the exercises, and after a very pleasant address, announced that five-minute speeches were in order. He then introduced the Rev. G. R. Robbins, pastor of the Lincoln Park Baptist Church, who spoke on the topic, "Fellowship in this Movement."

The next introduced was Dr. Wm. McKibbin, pastor of the First Presbyterian Church of Walnut Hills. He took as a topic, "The Unifying Power of this Revival."

Dr. Simpson remarked that he had great pleasure in announcing that a representative of a church which was born in a revival would speak, and introduced Dr. George K. Morris, pastor of the St. Paul's M. E. Church. His topic was, "Some of the Benefits of Organization."

Dr. J. Z. Tyler, pastor of the Central Christian Church, a denomination that has been about as completely immersed in the Spirit as could be, and that is Christian by spirit, profession and name, spoke on "Some of the Results," and began with the quotation, "The Lord hath done great things for us, whereof we are glad."

Dr. Simpson next introduced the Bell of Cincinnati, Dr. E. K. Bell, pastor of the First English Lutheran Church. His topic, "What of the Future?" was ably handled. Among other things he said: "There are

two things I think make the future look bright to the churches to-night. First, we have a revived church ; and second, we enter the work with a hopeful ministry."

The next to speak was the composer of "Though Your Sins be as Scarlet," Mr. W. H. Doane, of Mt. Auburn, on "The Revival in the Sunday-schools."

Mr. William Hubbell Fisher next spoke a few minutes, after which one-minute speeches were in order on the general subject of what each individual considered the "Most Characteristic Feature of the Work."

The names of the one-minute speakers were as follows: Dr. D. J. Starr, Jno. B. Martin, Rev. D. C. Washburne, Dr. H. J. Steward, W. T. Perkins, Dr. S. McChesney, Dr. Taylor, Dr. J. J. Francis, Rev. P. C. Curnick, Dr. T. Pearson, Dr. J. W. Simpson.

The Rev. Geo. K. Morris, D. D., moved that word be sent to Dr. Keen that he was remembered at the banquet. Carried.

Dr. Simpson suggested sending a grateful greeting to Dr. Chapman and Mr. Stebbins, and it was moved by Dr. Francis that the chairman be directed to send the greeting of this body to Dr. Chapman and Mr. Stebbins either by telegraph or letter, and express to them our affectionate remembrance of their faithful services.

Dr. Simpson then requested Dr. Geo. K. Morris to read the resolutions, which were adopted unanimously.

Mr. Mills got upon a chair to speak, and held out his arm, and it was quite amusing to notice that Dr. Simpson, who was standing on the floor by his side, could not pass under it. Space alone prohibits giving

his speech, which was interesting in the highest degree.

Mr. Greenwood was next called on for a speech, and responded most heartily. Among other things he remarked that there is no record of a preacher having any place in heaven; there is not a preacher there; they are all singers! On one occasion, at the creation, we are told that "the morning stars sang together;" none of them preached. And there is another time when there is no record of a preacher, and that is when the heavenly Babe was born; when the heavenly host sang. It was all singing. Also when the disciples went out to the Mount of Olives, they sang, and Jesus sang too. I would rather be a *singer* than anything else in the world—except—a *preacher*.

After these speeches Mr. Mills excused himself, saying that he had not been able to get to sleep until after two o'clock for a good many nights.

As illustrating his youthful appearance, Mr. Mills in his banquet speech told the following: "On one occasion I went to preach in a school-house in Vermont. When I arrived, there was only one old lady there. I went forward and took the seat on the platform. By and by, as the people began to come in, I saw the old lady eyeing me uneasily, and at last she tiptoed up to me, and said in a loud whisper, "Bub, that's the minister's chair."

Referring to the sootiness of Cincinnati, in his speech at the banquet, Mr. Mills said: "One thing I am sure of about this city of yours. They were burying a man out west, without a funeral service. No

one had anything to say about the dead man, and yet they all seemed to feel that something ought to be said, and at last one man said solemnly, 'He was a good SCHMOKER.' So far as I know, *Cincinnati leads the world in this respect.*"

During the meetings on Walnut Hills, a gentleman called to spend the evening with a young lady acquaintance, both of them belonging to the best society. He found the lady prepared to go out. She told him he would have to excuse her, as she was going to the revival service. The gentleman, who was inclined to make light of religious matters, attempted to banter her on "going to church," but she quietly repeated her request to be excused. He then laughingly suggested that he might go along with her, as though it would be a very absurd thing. She replied that she would be pleased to have him do so. They accordingly went together, the gentleman in rather a scoffing mood. The result was that the truth as it was preached that night reached his heart, and at the close of the sermon this man was the first in the house to rise for prayers, and has since then come out upon the side of Christ.

In a letter to the editors, Mr. William Mendenhall, among other things, says :

"It has fallen to my lot to have been close to Brother Mills in emergencies, and in the manifold details of his evangelistic labors. He seemed always to have still greater resources unused. No detail was overlooked. Mr. Mills was master of the situation at every turn of the road. His shrewdness, ability, avail-

ability, and his estimate of the value of every service rendered, however small, were remarkable. He never underestimated any service rendered. I soon learned, however, that suggestions from myself and others were oftentimes hindrances instead of helps. Mr. Mills knows *always* what he wants, and if those who serve him hereafter will but do this, they will find plenty to do. He wants so much done that he has but little time to give explanations, or to answer why and wherefore is this."

A SPECIMEN OF THE SPIRIT'S WORK.

The following letter was written by one of the converts, to a gentleman on Walnut Hills, with whom he had been at variance, and against whom he had brought a suit, which was pending. The letter and canceled judgment will explain themselves:

U. S. ——— OFFICE.

Feb. 28, 1892.

DEAR SIR, (or shall I say Dear Brother?)—On last Saturday I was seeking Christ. I heard your voice (although I saw not your face) raised in prayer and thanksgiving to *Our Father*. And now that Father commands me to write this letter. If I have ever had a bitter feeling against you, I ask your forgiveness, as I trust Our Father has already forgiven me.

As for the little debt. I care not whether you ever pay it or not. You may consider this a receipt in full. On Saturday night I received that wonderful mysterious baptism which transforms us. I am one day old in Christ's Kingdom. I know *you* will welcome me as hundreds have already welcomed. All I have and all I am is His. Thanks be unto Him for all his goodness and mercy. If I should spend a week in writing I could not tell you the half He has done for

me in this *one day*. If I had the note here I would send it to you; but I have not got it, and God did not put it into my heart to write this until after I left home.

But I am going at once to the squire's office and have that judgment canceled. I remain

Yours in Jesus,

God moves me to add that I shall say that I shall be glad to shake your hand and look into your eyes, seeing there the light of God's glory, as I trust you may see in mine.

VS	}	CIVIL ACTION BEFORE W. F. GASS, J. P. DOCKET G, NO. 4.
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The judgment in the above entitled action in favor of plaintiff is hereby satisfied in full.

SENTENCES FROM MR. MILLS' LAST SERMON.

“The Bible is God's prepared food for his children. You will be starvelings without it.”

“Most of the things which people call *questionable* are *wrong*.”

“What you need as Christians is a baptism of backbone—to stand up against Cincinnati's *awful* desecration of the Lord's day.”

“If you have any *doubt* about it, *do n't do it*.”

“It is a *sin* to do anything by which your brother stumbleth.”

“Surrender first, and get your information afterwards. Do n't say, ‘Lord tell me what you want, and I will think about it,’ but say, ‘Lord, *I* want what *you* want.’”

“People sometimes say, ‘I don’t go anywhere where I can’t take Jesus with me.’ I don’t believe in that. You let Jesus go, and then you go along. Don’t try to drag him with you wherever *you* want to go.”

“I don’t dance.”

“Do not try to see how *small* a Christian you can be, but how noble and grand and good a specimen of what the grace of God can make a man.”

“A converted man *always* joins the church. I want the reporters to get that, so I repeat it—a converted man *always* joins the church.”

“If you can get along without the church *here*, you can get along without the church in *eternity*.”

“Join the *church*—not the meeting-house, nor the pastor, nor the evangelist, but the *church*.”

“Some people want to go to heaven on a through train, and some want to get in a *sleeping car*.”

“We have been seeking not *yours*, but *you*.”

“We would rather have these ten thousand souls, who have expressed a desire to become Christians, than all the wealth of Cincinnati.”

A prominent man on Walnut Hills gives this incident: “My daughter, Marguerite, signed a card. When her teacher in the Sunday-school asked her why she, being a church-member, signed her card, she said: ‘I joined the church with my sister, but *now* I want to join it by *myself*, and I want to be consecrated to God’s service.’”

HISTORICAL SKETCH
OF
The Evangelical Alliance and Ministerial
Association of Cincinnati.

BY D. J. STARR, D. D.

The history of the great religious movement, which will be properly known as the Mills' Meetings, would not be quite complete without some further statement concerning the organization which brought Mr. Mills to Cincinnati, and under the auspices of which these meetings were held.

That organization is known as the Evangelical Alliance and Ministerial Association of Cincinnati, and is composed of such ministers of Cincinnati and vicinity as subscribe to its constitution, which includes a doctrinal basis.

It has been the lifetime of a generation since this organization was formed and started upon its eventful career. Its founders and most active members were men known to fame, and beloved in Christian circles of wide extent. The late Bishop D. W. Clark, D. D., was its early president, and the eminent Rev. W. H. Harrison, D. D., its first secretary. Their associates included the late Bishop Calvin Kingsley, D. D., Rev. W. C. McCune, Rev. B. K. Maltby, Rev. C. B. Boynton, D. D., Rev. W. Nast, D. D., Rev. Granville

Moody, D. D., Rev. C. L. Robinson, Rev. Dr. Aydelotte, Bishop J. M. Walden, D. D., Rev. Dr. Montfort, the professors of Lane Seminary and the Cincinnati Wesleyan College, and the resident pastors in general. In late years Rev. Dr. Thomas Lee and Rev. Dr. A. Ritchie have rendered valuable service as secretaries, while a long and changing line of presidents find a successor in Rev. Dr. J. W. Simpson, the present incumbent.

Amongst the eminent men who have been active workers in the Association are to be included the Rev. Bishop Wm. X. Ninde, D. D., Rev. Bishop L. M. Merrill, D. D., the late Rev. Bishop Wiley, D. D., Rev. Rueben Jeffrey, D. D., Rev. W. T. Moore, D. D., Rev. C. M. Briggs, D. D., Rev. R. S. Rust, D. D., Rev. F. L. Hoyt, D. D., Rev. R. M. Hatfield, Bishop Joyce, D. D., Rev. Earl Cranston, D. D., Rev. D. H. Moore, D. D., Rev. A. B. Leonard, D. D., Rev. Mr. Brauns, Rev. Dr. Lasher, Dr. Ridgeway, Rev. Dr. Taylor, and Revs. Dr. VanCleve, Leavett, H. D. Mysore, Dr. Morrell, Geo. Beecher, Scott, Helwig, Ketcham, Leonard, and other ministers representing the Methodist Episcopal, Baptist, Protestant Episcopal, Old School, New School, United and Reformed Presbyterian, Congregational, Lutheran, German Reformed, and Protestant Methodist, United Brethren and Christian denominations.

The present members are too well known to be named.

Well do I remember with what veneration these eminent heralds of the cross were looked upon by their junior brethren, as during the dark days of the Rebellion they met in regular sessions in this border

city, to consider the most difficult problems of patriotism, morals and theology. This body, soon after its organization, appointed a committee to provide a doctrinal basis, to which all might agree. At the May meeting in 1861, Rev. W. C. McCune, Rev. Calvin Kingsley, and Rev. W. H. Harrison were constituted for that purpose.

After two months' labor, they submitted their report. Every item of this Basis was carefully and ably discussed, until at the May meeting in 1863, thirty-five ministers voting, Bishop Clark in the chair and W. H. Harrison, Secretary, it was unanimously adopted.

[This (*The Doctrinal Basis*) is too long to give in full.]

Nine years later, at a meeting of the Association, the subject of the constitution was considered, and without rescinding the former, the following was adopted, and is now the Doctrinal Basis of the Association, under which the Mills Meetings were held. It will be found to contain a sufficient expression of doctrine to suit any evangelical church, and its unanimous adoption shows the unity of the Protestant churches. On such a basis they can all stand, and stand together.

CONSTITUTION OF THE EVANGELICAL MINISTERIAL ASSOCIATION.

ADOPTED APRIL 8, 1872.

For the purpose of promoting brotherly regard, for a full and cordial interchange of views and experiences, and for conference concerning the best methods of furthering the cause of Christ, we, the undersigned, adopt the following Constitution :



REV. G. FRITZ.
Pastor of United Brethren Church.



REV. C. W. RISHELL.
Pastor of Asbury M. E. Chapel.



REV. D. C. WASHBURN.
Pastor of Columbia M. E. Church.



REV. E. McHUGH.
Pastor of McKendree M. E. Chapel

ARTICLE I.—NAME.

This Association shall be called "THE EVANGELICAL MINISTERIAL ASSOCIATION OF CINCINNATI."

ARTICLE II.—MEMBERSHIP.

Every minister in good and regular standing in his own denomination shall be recognized as a member of this Association upon his acceptance of the following statements of doctrine, namely:

I. "We believe that the Scriptures of the Old and New Testaments are a revelation from God, and that they are the only infallible rule of faith and duty; that there is one living and true God, holy, eternal, spiritual, and immutable; that in the unity of the Godhead, the Father, Son, and Holy Spirit are of one nature, power, glory, and eternity.

II. "We believe, therefore, in the Absolute Deity of our Lord Jesus Christ, and in the Personality and Deity of the Holy Spirit.

III. "We believe in the fall and corruption of human nature; in the vicarious atonement of our Saviour Jesus Christ, as the only ground of acceptance with God; in justification by faith; in regeneration by the direct agency of the Holy Ghost; and in the sanctification of the soul by Divine grace.

IV. "We believe in the perpetuity of the Church of Christ; and that the ordinances of baptism, and the Lord's supper, and the religious observance of the Lord's day, are of Divine authority and of perpetual obligation.

V. "We believe in the future resurrection, and a general judgment; in the gracious reward of the righteous, and in the just retribution of the wicked, and that both are eternal."

THE FINANCES.

As stated under the head of "The Committee on Finance," * the matter of expenses was never brought into the public meetings. The financial affairs of the organization were placed in the hands of a committee of ten prominent Christian business men, who did their work grandly, and whose efforts will always be held in grateful remembrance. It is proper to state that the apportionment of the funds needed among the churches was not made by this committee in any arbitrary way. The assessment was based upon the answers to the questions embodied in the following letter, which at the suggestion of the Executive Committee was sent by the Finance Committee to the pastor or some well informed officer of each church before any definite steps were taken, and more than seven weeks before the meetings began. It is also proper to repeat here, that Mr. Mills sustained no financial relation whatever to this committee. He did not receive a penny from the committee, nor from any other source aside from the "voluntary offerings" handed to him by individuals, during the last day or two he was in the city, except the payment of the hotel bills, which the Executive Committee assumed of their own accord.

(Circular Letter from the Finance Committee).

CINCINNATI, December 1, 1891.

DEAR BROTHER:--The Finance Committee would be glad of your aid in securing information which will enable

* See page 48, *et seq.*

them to proceed intelligently and fairly in raising funds for meeting the current expenses of the Mills Meetings.

Will you please answer the following questions, and return the same to the secretary of your district?

1. *What is the name of your church, and its location?*

2. *The name and address of the pastor?*

3. *State the membership of your church?*

4. *Is there anything in the financial circumstances of your church at present that should be taken into special consideration, in connection with our appeal?*

Your kind coöperation will greatly assist and oblige us.

THE FINANCE COMMITTEE.

By far the largest bill paid by the committee was for advertising and printing, this being, indeed, the chief item of expense. We give below a brief general report of the president and treasurer of the Finance Committee up to the day after the meetings closed, furnished us for this volume.

TREASURER'S REPORT.

101 WEST PEARL STREET,
CINCINNATI, March 7, 1892.

STATEMENT OF THE FINANCIAL CONDITION OF THE MILLS MEETINGS, LATELY HELD IN CINCINNATI:

In accordance with Mr. Mills' wishes, the Finance Committee, after due canvass of the churches taking part in the movement, made an assessment according to their respective membership, of the sum of \$5,285.00, of which \$3,506.04 has been collected, leaving a balance uncollected of \$1,778.96. Bills amounting to \$3,185.99 have been paid, leaving a balance of \$320.05 on hand. The estimate of expenses not yet paid amounts to about \$2,395.00. The expected income or

assessments to meet these expenses consists of the uncollected assessments amounting to \$1,778.90, the cash on hand of \$320.05, and the guarantee fund subscribed March 5th of about \$790.00, making in all about \$2,888.95. This would leave a surplus of \$493.95, which will, no doubt, cover shrinkage on assessments.

It will therefore be seen that the financial condition, as well as the spiritual, is beyond all expectation, for all of which we are thankful. Yours very truly,

LOUIS MANSS, Treas.,
101 West Pearl St., Cincinnati, O.

ARCHER BROWN, Pres't Finance Committee,
Third and Walnut.

STATEMENT.

Original Assessment.....	\$5,285.00
Guarantee Fund (about).....	790.00
	<hr/>
Total estimated income.....	\$6,075.00
Total estimated expenses.....	5,581.00
	<hr/>
Surplus—to allow for shrinkage.....	\$ 494.00

RUSSIAN FAMINE COLLECTION.

The Treasurer, Mr. Manss, also sends us the following note:

DEAR BROTHER:—I wish to add that if you wish to add the collection of \$418.26, taken for the Russian famine sufferers, which I sent to the committee in Washington, D. C., and who have acknowledged the receipt this morning, you can do so. The collection was taken Sabbath evening, February 28, 1892.

Yours truly,

March 7, 1892.

LOUIS MANSS.

RESULTS—PRESENT AND PROSPECTIVE.

BY REV. WILLIAM MCKIBBIN, D. D.

The results of a movement which has enlisted in its service so many elements of church and social power, and has poured itself into so many and varied channels of human life, can only be fairly measured after the lapse of years, and only fully measured in eternity.

Those who have been actors in it will be tempted to emphasize as its greatest blessings those near at hand and immediately visible, while those who come after may regard these as the least of the benefits it has brought to the cause of Christ in this region. For the present quickening of the church and enlargement of her borders has been not only a harvest, but a seed-time; not merely a culmination, but a new beginning. While old truths have been given a great victory, new ways of enforcing and applying them have been brought to light, and fresh stimulus imparted to those who are laboring to "take away the stone" which closes the access of the life-giving Christ to the multitudes in our city who are "dead in trespasses and sins"

That there has been a marked change in the tone and courage of the churches which must largely affect the future of the kingdom in our midst, is apparent.

Apprehension has given way to strong expectations; doubts have vanished before a buoyant faith, a

sense of weakness has been changed into a consciousness of power, and a defensive attitude exchanged for a bold and aggressive one, and in and through it all "the name of the Lord Jesus Christ" has been "magnified."

The results in the present are already great, and if the lessons and opportunities which have come with them are faithfully improved, "greater things than these" shall surely follow.

The work has been a *wide* one. This is true, whether judged by the actual numbers reached, or by the different classes and conditions of society from which they have been gathered. The signing of over eight thousand cards by those desiring to lead a Christian life, is itself a most remarkable evidence of its extent. But as a matter of fact, in that number were represented every stratum of society. The young and old, the reputable and disreputable, the ignorant and the learned, the rich and the poor, the black man as well as the white man, stood up together to confess their sins and accept the grace of God in Jesus Christ. The gospel has again disclosed its congeniality to the universal soul of man, and leaping over all natural and artificial barriers of society, has created a sense of brotherhood in Jesus Christ among multitudes. It has shown this to be the true and only solution of the alienations, bitterness and jealousies which threaten the existence and progress of constitutional freedom, and which have led many to look with apprehension to the future of our country. These last weeks, as they have seen banded together all ranks and conditions in one great rescue work in behalf of all ranks and conditions, have demonstrated

anew that in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. iii. 23).

The outward breadth of this awakening is only commensurate with and to be explained by its breadth among the churches themselves. Upwards of seventy-five congregations entered into a solemn agreement to act as one great army in accordance with a plan formulated after years of experience by Mr. Mills, and which, while its requirements were exacting and almost minute, looked to and alone rendered possible a single, steady, united advance upon the enemy all along the line.

To still deal in military figures, the first division to go into action was composed of the churches of Walnut Hills, and the arm of the Lord was bared to give them victory. Then followed the churches of the Mt. Auburn and Covington Districts, under the double leadership of Dr. Chapman and Mr. Mills; then under the same leadership followed the churches of the two districts in the heart of the city. Then, the work having meanwhile gone forward contemporaneously in all the districts, came the great rally of all the churches in Music Hall, from which, in some instances, thousands were turned away for lack of room.

I venture to say that no body of people representing so many diversities of taste and method, and so many classes and conditions, were ever held together for so long a period, and subjected to so great demands upon strength and time, with less friction, than have been the ministers and members of the Churches of Christ who have participated in this effort to evangelize our city.

The work has been a *thorough* one. No superficial result has been sought, and no questionable means employed. The consciences of sinners have been aroused. Sin has been exhibited as hateful in itself as well as exposed to eternal pain. A complete surrender of the soul to the Lordship of Christ has been insisted upon as indispensable to the exercise of a true saving faith. Professing Christians have been led to a renewal of their vows, and to separation from the world. A positive, uncompromising adherence to Christ has been enforced as the only guarantee of a genuine discipleship. In a word, it has been a legitimate *fruit of the Gospel* motives, viz., "the power unto salvation resident in Jesus Christ and him crucified." Appeals to emotion have been appeals sanctioned and disclosed in the Cross. Retribution has been faithfully and yet tenderly set forth, and so as to inspire not merely alarm, but a proper sense of sin's enormity and ill-desert. The cardinal and regulative truths of the Gospel have been unflinchingly insisted upon as things to be "most surely believed" unto the salvation of the soul. The interest, or excitement, if you please, generated has been just what the Gospel must excite when believed with the whole heart. Reflection in the privacy of the closet could only justify the decision reached in the great congregation—as made upon adequate and more than adequate grounds. If there is a reaction, it will be not from anything adventitious or alien to the spirit of the Gospel in what our brethren have preached and sung, but reaction from the Gospel itself.

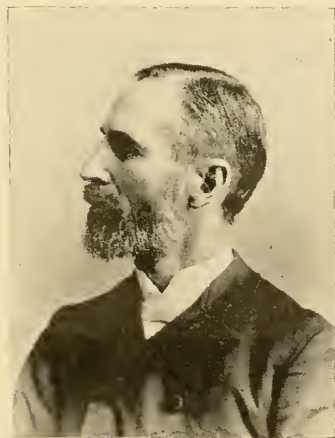
It has demonstrated *the ample sufficiency* of the Gospel, when preached with the power of "the Holy Ghost sent down from heaven," to heal the spiritual life of the



REV. JOHN I. BLACKBURN.
Pastor of First Presbyterian Church,
Covington.



REV. C. W. SUTTON.
Pastor of Shinkle M. E. Chapel, Covington.



REV. L. F. YOUNG.
Pastor of St. John M. E. Church.



REV. J. J. McCABE.
Pastor of Mt. Auburn M. E. Church.

church, arouse her dormant energies, and to overcome in the hearts of men opposition to God and righteousness. No power but that of the Gospel of Christ could have held through busy weeks, day and night, not only the unabated but growing interest of thousands, multitudes of whom were "aliens from the commonwealth of Israel, and strangers from the covenants of promise." Christ and His cross have been seen to be God's wisdom and power unto salvation in Cincinnati as truly as they were in the great cities of the Roman Empire.

It has expressed and largely ministered to the maintenance and growth of a *spirit of fraternity* and comradeship among the ministers and churches, which have greatly refreshed and strengthened the faith of all. It has promoted that acquaintanceship, that insight, that fellowship, and that love among the brethren, which hand to hand and shoulder to shoulder work in a great cause can alone produce. It has reduced the danger of friction in the churches and between them. It has poured oil upon the machinery, and where it has not created power has liberated it. It has produced in Christian hearts in all churches the conviction that the unity of Christ's Church is a fact, and not a fiction; that differences, however important, are small in number and worth compared with the things in which they agree. While it will not eliminate denominational differences of belief and practice, it will infuse into them a greater degree of the spirit of love, and repress the spirit of bitterness.

It has demonstrated the value of *organized and federated* effort in evangelistic work, and the boundless results which may flow from it when properly employed. The masterly system of organization which Mr. Mills

had worked out from practical experience, which was accepted and operated, has opened the eyes of many to the vast importance of the department of applied gospel dynamics. The system of advertisement, the personal canvass by members of the churches of each of the different districts, the midweek Sabbath, all arrested the attention of church and city to the gospel message; and as at Pentecost, "when this was noised abroad, the multitude came together and were confounded," (marg., troubled in mind), and thousands, as they heard the gospel sung and preached, "were pricked in their heart," and "gladly received" the "word." Every legitimate, and no illegitimate, means were employed to noise abroad the work.

The church has been awakened anew to the *power of consecrated song* to touch the human heart, and especially to open up a way for the Gospel to the hearts of the music loving citizens of Cincinnati. It has arrested attention by the great choir in Music Hall to the wealth of talent in this direction which is waiting and willing to be used to win souls to Christ. When music is made a handmaiden of the Gospel in Cincinnati, and the church lifts up its prayer, "Let the people praise thee, O God; let *all* the people praise thee. Then shall the earth yield her increase, and God even our God, shall bless us."

This movement has *changed* very largely the *attitude* of the Church of Christ in Cincinnati toward the world at large. Heretofore a spirit of despondency has prevailed, especially among the churches in the lower portions of the city, from whom the exodus to the hills has taken so many of their most helpful members, and they have almost despaired of making any large re-

placement from the churchless and Christless multitudes about them. The churches, with a few exceptions, have been on the defensive. It is true, indeed, that a change has been apparent in the last two or three years, and courageous voices have been lifted up, declaring, "Let us go up at once and possess it; for we are well able to overcome it;" but in many hearts the conviction remained: "We be not able to go up against the people, for they are stronger than we." Confidence, however, grew, resulting in union services and the projection of more aggressive measures. Out of this came the invitation to Mr. Mills and Mr. Greenwood to engage in evangelistic work here. By the wondrous manifestations of divine power which have followed, a new courage has come to all, and a deep, devout, humble, grateful conviction that if the church only "be strong and of good courage," she shall yet "divide for an inheritance the land."

The *relation of the business community* to the movement has disclosed the fact it is beginning to feel that it can not afford to ignore the importance of moral and spiritual forces in maintaining the good order and prosperity of the city. The closing of over three thousand places of business upon a week-day during the hours of religious service, that employés might have an opportunity to attend; the letter of Mayor Mosby, commending and advising such closing, were most plain and practical recognitions from a civil standpoint that "except the Lord keep the city, the watchman waketh but in vain." The direct and indirect influence of this expression can not but be large in its bearing on the cause of religion in our midst. The *tone*, also, of the *local press* has been exceedingly

friendly. The spirit of criticism has yielded to a real sympathy. All this must mean that the Queen City is ceasing her opposition to her true King and Spouse.

The movement has also demonstrated the *wisdom of securing wise and consecrated evangelists* to lead the churches at times in special efforts. When God bestows gifts on his servants, there must be a place in which they are to be exercised. The church here reads with a new meaning and gratitude, that Christ in the nineteenth century as well as in the first century gives to his church "some evangelists," as well as "some pastors and teachers," and rejoices that Cincinnati was a field in which their usefulness was most signally vindicated.

As we look toward the future our hearts are full of hope, and yet burdened with a sense of accountability. A church with thousands of new recruits filled with a newborn zeal and consecration has glorious possibilities, but solemn and awe-inspiring responsibilities. The church feels, with God's help, *able to take* Cincinnati for Christ. Such an enlarged conception of its power and its field of conquest must lead to enlarged views of God's gracious aid, and to the necessity of a full surrender to the demands of the work. It means larger planning, larger working, larger giving, increased prayer, and a steady advance upon the enemy's territory.

The church *must take* Cincinnati for Christ, or shamefully disregard its duty and forget its past prayers, past efforts, and its recent signal victories. The question is no longer one of ability, but of willingness. May God keep us from the sin of Joash, king of

Israel, which kindled so the indignation of the dying prophet Elisha :

“ And he said, Take arrows, and he took them. And he said unto the king of Israel, Smite upon the ground, and he smote thrice and stayed.

“ And the man of God was wroth with him, and said, Thou shouidest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it ; whereas now thou shalt smite Syria but thrice ” (II. Kings xiii. 18-19).

CARD SIGNATURES.

The method of distributing cards at the meetings for the signatures of those willing to express a desire "to lead a Christian life" is fully described elsewhere. (See pages 77 and 78).

These cards all passed into the hands of Mr. William Mendenhall, by whom they were carefully recorded in a book. The total number of these cards was, upon investigation, considerably reduced, by omitting from the final enumeration all *duplicates*, and all names which were found to be *fictitious*. The corrected list contains, as given below, the names of 8,009 persons. It is proper to call attention to the fact that the extent to which the cards were used in the different churches varied greatly. In some churches and Sabbath-schools the cards were given to small children in the primary classes, while in others they were given only to *adults*. They do not, therefore, afford any sure criterion by which to judge of the interest in the various churches. The figures which are given below include, however, all the cards signed both in the general meetings and in the Sabbath-schools and churches, reported by Mr. Mendenhall for this volume. We give them, therefore, upon his authority as a matter of interest, without which this historical record would scarcely be regarded as complete. We give them in three different classifications: (1) by districts, (2) by churches, and (3) by denominations. The figures given in each case are the number of signers expressing

their preference for the church or denomination indicated.

I. CARD SIGNATURES.—BY DISTRICTS.

	No. Cards.
1. Walnut Hills District.....	711
2. Mt. Auburn District.....	805
3. Covington District.....	579
4. Central Districts and Music Hall.....	4,098
5. Miscellaneous of all Districts.....	1,816
Total	8,009

II. CARD SIGNATURES.—BY CHURCHES.

PRESBYTERIAN CHURCHES.		Covington, Union		92
Walnut Hills, First	298	Mt. Auburn.....		87
Sixth Church	237	Dr. Pearson (Presiding Elder)		84
Mt. Auburn.....	208	York Street.....		85
First	112	Finley.....		72
Poplar Street.....	169	Trinity *.....		42
North	128	Asbury		68
Fifth	120	Christie		58
Covington, First	107	Pearl Street		42
Westminster.....	106	Sixth Street.....		41
Avondale	90	Avondale		37
Second	102	St. John		30
Mohawk	92	Covington, Scott St. (South)...		27
Pilgrim Chapel	76	Winton Place.....		28
Third	73	McLean		23
Seventh.....	76	Covington, German.....		22
Delhi, First	64	McKendree		22
Fourth.....	48	Covington, Eleventh Street...		16
Covington, Madison Avenue...	43	Wright Chapel.....		16
Pleasant Ridge	24	Shinkle Chapel, Covington...		13
Clifford Chapel, Mt. Auburn	17	Covington, Main Street		10
Central	13	Price Hill.....		11
College Hill.....	1	Ivanhoe		8
Total	2,377	German M. E		4
		Columbia		5
		Pleasant Ridge		2
		Norwood		3
		Total.....		1,578
		BAPTIST CHURCHES.		
Camp Washington.....	202	Ninth Street.....		275
St. Paul	178	Lincoln Park		105
Walnut Hills M. E.....	137			
Mt. Auburn, German	119			

* Trinity M. E. Church received twenty-five cards not included in this number.

Mt. Auburn	95	PROTESTANT EPISCOPAL	
Walnut Hills	85	CHURCHES.	
Covington, First	79	Church of the Advent	17
First	65	Church of the Epiphany	6
Immanuel	43	St. Paul's	8
Dayton Street	38	Christ's	23
Covington, Madison Avenue	15	Church of our Saviour	23
N. J. Chapin	17	Covington	11
		Bishop Vincent	6
Total	817	Grace Episcopal	3
		Calvary Episcopal	2
CONGREGATIONAL CHURCHES.		Total	91
Central	204	OTHER DENOMINATIONS.	
Columbia	65	One Union Bethel Church	114
Storrs	72	One United Brethren Church	88
Walnut Hills	55	Roman Catholic Churches	67
		One Covenanter Reformed	
Total	396	Presbyterian Church	42
CHRISTIAN CHURCHES.		Grace Methodist Protestant	
Central	101	Church	43
Covington, Fifth Street	37	First Reformed Presbyterian	
Walnut Hills	34	Church	35
Fergus Street	35	Quaker Church (Friends)	12
Richmond Street	27	One United Presbyterian	
Covington, Fourth Street	10	Church	31
		One Welch Presbyterian	
Total	244	Church	25
LUTHERAN CHURCHES.		Unitarian	1
First English	177	Universalist	6
St. John's	30	Salem Reformed Church	4
Walnut Hills	23	Swedenborgian Church	10
German	3	St. John's Church (Eisenlohr)	32
St. Paul's	2		
		Total	510
Total	235		

III. CARD SIGNATURES.—BY DENOMINATIONS.

Denomination.	No. Cards.
Presbyterian	2,281
Methodist Episcopal	1,508
Baptist	817
Congregational	396
Christian	244
Lutheran	235
Bethel	114
United Brethren	88
Protestant Episcopal	91
Roman Catholic	67

Covenanter Reformed Presbyterian	42
Methodist Protestant	43
Reformed Presbyterian	35
United Presbyterian	31
Quakers	12
No preference	926
Miscellaneous (not enumerated)	661
At distant points	208
Hamilton County	200
Swedenborgian	10
Universalist	6
Salem Reformed Church	4
Unitarian	1
<hr/>	
Total	6,246
Generals (Covington)	119
Generals (all other districts)	998
Miscellaneous Churches (including Newport)	738
Distant points	208
<hr/>	
Grand total	8,009

THE Second Presbyterian Church, although without a pastor, was among the very active churches. The church selected William Hubbel Fisher to represent it. The obligations were promptly met, and the Second Presbyterian Church has gone on record for its splendid response to all calls.

The Storrs Congregational Church, and its pastor, Rev. Mr. Quail, took an active part in the work, although, the pastor having come recently, the church was not enrolled in the Manual. We regret that this information was not received until the Manual in this volume was electrotyped, and hence too late to be inserted.

REV. J. W. SIMPSON, D. D.

This volume could not be regarded as complete, as a memorial, without some special reference to the man who stands at the head of the great organization, who during the entire progress of the work, was nearest to Mr. Mills, and who, by his constant supervision, his unflagging devotion and zeal, and his self-sacrificing efforts, contributed more than any one man, or probably any dozen men, to the success of the movement—Rev. J. W. Simpson, D. D., pastor of the Walnut Hills Congregational Church, president of the Evangelical Alliance of Cincinnati, and chairman of the “Mills Meetings Executive Committee.” Eminently qualified in every respect for the important work which was providentially placed in his hands, Dr. Simpson discharged every duty of his responsible position in such a manner as not only to command the highest respect and fullest confidence, but to win the affections of all the members of the Executive Committee, and of the entire organization of which he was the honored and trusted leader. And whilst all wish him the very best that can come to him of honor and enlarged usefulness in the Master’s service, it will be a matter of genuine regret to his brethren of all denominations in this city, and to the entire Christian community, if his sense of duty should lead him to yield to the urgent calls which he is receiving to remove to another and distant field of labor. But if such should be the case, he will be followed by the good wishes and prayers of a multitude of people who have learned to know him best and love him most during the great revival of Cincinnati.

Satisfied.

"I shall be satisfied when I wake with thy likeness."—Ps. 17: 15.

HORATIUS BONAR.

GEO. C. STEBBINS.

1. When I shall wake in that fair morn of morns, Aft-er whose dawning
 2. When I shall see thy glo-ry face to face, When in thine arms thou
 3. When I shall meet with those that I have loved, Clasp in my arms the
 4. When I shall gaze up - on the face of him Who died for me, with

nev - er night returns, And with whose glo-ry day e - ter - nal burns,
 will thy child embrace, When thou shalt o - pen all thy store of grace,
 dear ones long removed, And find how faithful thou to me hast prov'd,
 eye no long - er dim. And praise him with the ev - er - last - ing hymn,

REFRAIN.

I shall be satisfied, be sat - is - fied. I shall be sat - is - fied,
 I shall be I shall be

I shall be sat - is - fied, When I shall wake in
 I shall be When I shall

that fair morn of morns; I shall be sat - is - fied, I shall be
 I shall be I shall be

Satisfied. Concluded.

sat - is - fied, When I shall wake in that fair morn of morns.
When I shall

Where will you Spend Eternity?

Sung by Mr. Greenwood. Taken from Crowning Story No. 2, by permission of Peter Bilhorn, owner of Copyright.

REV. E. A. HOFFMAN.

J. H. TENNEY.

1. Where will you spend e-ter - ni - ty? This question comes to you and me!
2. Ma - ny are choosing Christ to-day, Turning from all their sins a-way;
3. Leaving the strait and nar-row way, Going the downward road to-day,
4. Re - pent, believe, this ver - y hour, Trust in the Savior's grace and pow'r,

Tell me, what shall your answer be? Where will you spend e-ter - ni-ty?
Heav'n shall their happy portion be, Where will you spend e-ter - ni-ty?
Sad will their fi - nal end-ing be,—Lost thro' a long e - ter - ni-ty!
Then will your joy-ous an - swer be, Saved thro' a long e - ter - ni-ty!

REFRAIN.

E - ter - ni - ty! e - ter - ni - ty! Where will you spend e - ter - ni - ty?
3d. v. E - ter - ni - ty! e - ter - ni - ty! Lost thro' a long e - ter - ni - ty!
4th. v. E - ter - ni - ty! e - ter - ni - ty! Saved thro' a long e - ter - ni - ty!

THY GIFT.

AN EASTER PRELUDE.

Dedicated to Mr. Hills and Mr. Greenwood.

BY MARY M. BOWEN.

Lay not on the Easter shrine
Any empty measure ;
Make each bloom a chalice fine,
Brimming with rare treasure.

In the offered blossom's core
Set a golden duty,
Deed of love or prayer. Oh, more
Such than fairest beauty.

I have dreamed that flowers like these
Do not waste nor wither ;
Dreamed, the Holy One they please
Best doth bear them thither.

And about his kingly feet
They shall find them growing
Who his resurrection greet
With such fit bestowing.

Therefore, let these gifts of thine
Brim with holy treasure ;
Lay not on the Easter shrine
Any empty measure.

MANUAL
OF THE
MILLS MEETINGS

HELD IN
CINCINNATI, OHIO

January 21 to March 7, 1892

BY

REV. B. FAY MILLS

REV. J. W. CHAPMAN, D. D.

MR. LAWRENCE B. GREENWOOD

AND MR. GEORGE C. STEBBINS

REVISED AND REARRANGED FOR THIS VOLUME

ISSUED BY THE EXECUTIVE COMMITTEE
Office in Y. M. C. A. Building, N. W. Cor. Seventh and Walnut Streets

MANUAL OF THE MILLS MEETINGS.

PLAN OF ORGANIZATION.

According to the original plan of organization, the entire field was divided into five districts, as follows:

I. WALNUT HILLS DISTRICT.

II. MT. AUBURN DISTRICT (with Avondale and Clifton).

III. COVINGTON [Ky.] DISTRICT.

IV. EAST DISTRICT, embracing all the city below the hills east of Elm street, together with Mt. Adams.

V. WEST DISTRICT, embracing all the city west of Elm street, including Price Hill, Cumminsville, and College Hill.

MUSIC HALL MEETINGS, the last two weeks, to combine all the districts in one, with a full set of Central Committees, made up of the chairmen of the District Committees, and with the singers and ushers from all the districts. This plan was strictly adhered to in all the preliminary work, until the day on which the meetings began (January 21), when, at the suggestion of Mr. Mills, for the sake of greater unity and convenience, the East and the West Districts (Nos. 4 and 5) were consolidated under the name of the "UNITED CENTRAL DISTRICT," and the various committees in these districts were combined.

In order, however, to historical accuracy, and as a matter of interest, in the following manual the churches and committees of the East and West Districts are indicated separately; although, during the progress of the meetings, they were united as one district.

Two churches were added to the East District, after the introductory chapter of this book was completed, making the total number seventy-three instead of seventy-one, as stated in the opening paragraph of the first page.

LIST OF CHURCHES COÖPERATING.

I.—WALNUT HILLS DISTRICT.

<i>Name of Church.</i>	<i>Name of Pastor.</i>	<i>Address of Pastor.</i>
Baptist.....	Rev. W. E. Loucks.....	855 Gilbert Avenue.
Christian.....	Rev. C. J. Tannar.....	143 Ashland Avenue.
Congregational.....	J. W. Simpson, D. D.....	992 Gilbert Avenue.
Lutheran.....	Rev. J. A. Hall.....	Mulberry Street.
Methodist Episcopal.....	S. McChesney, D. D.....	Ashland Avenue.
German, M. E.....	Rev. Louis Nippert.....	Hackberry Street.
First Presbyterian.....	Wm. McKibbin, D. D.....	Lane Seminary Grounds.
Seventh Presbyterian.....	A. B. Riggs, D. D.....	127 Kleine Street.

II.—MT. AUBURN DISTRICT.

<i>Name of Church.</i>	<i>Name of Pastor.</i>	<i>Address of Pastor.</i>
Clifton Presbyterian.....	E. L. Warren, D. D.....	Evans Place, Clifton.
Avondale Presbyterian.....	Rev. Thos. O. Lowe.....	Main Avenue Avondale.
Mt. Auburn Presbyterian.....	Rev. H. M. Curtis.....	33 East Auburn Avenue.
Mt. Auburn M. E.....	Rev. J. J. McCabe.....	1 Eastview.
Avondale M. E.....	Rev. J. W. Peters.....	Rockdale Av. Avondale.
Mt. Auburn Baptist.....	Rev. E. A. Ince.....	2 Wellington Place.
Mt. Auburn German M. E.....	Rev. Jno. Oetjen.....	114 Vine Street.

III.—COVINGTON DISTRICT.

<i>Name of Church.</i>	<i>Name of Pastor.</i>	<i>Address of Pastor.</i>
Union Methodist Episcopal	W. A. Robinson, D. D.....	511 Greenup Street.
Main Street M. E.....	Rev. F. T. D. Bickley.....	299 West Eighth Street.
Shinkle Chapel Street M. E	Rev. C. W. Sutton.....	1824 Garrard Street.
Scott Street M. E. South.....	Rev. W. T. Bowling.....	Covington.
Eleventh St. M. E. South.....	Rev. W. A. Cooper.....	30 E. Robbins Street.
Fourth Street Christian.....	Rev. Walter S. Priest.....	1125 Scott Street.
Fifth Street Christian.....	Elder W. S. Keene.....	7 Russell Street.
First Presbyterian.....	J. I. Blackburn, D. D.....	Covington.
Madison Av. Presbyterian.....	Rev. W. H. Neel.....	70 West Eleventh Street.

IV. & V.—UNITED CENTRAL DISTRICT.

[IV.—ORIGINAL EAST DISTRICT.]

<i>Name of Church.</i>	<i>Name of Pastor.</i>	<i>Address of Pastor.</i>
Ninth Street Baptist.....	Rev. Johnston Myers.....	No. 1, Norfolk Building.
First English Lutheran.....	Rev. W. D. Holt.....	58 West Eighth Street.
First Presbyterian.....	E. K. Bell, D. D.....	15 Hopkins Street.
The Bethel.....	Rev. H. W. Gilchrist.....	22 South Auburn Avenue.
United Presbyterian.....	Rev. J. A. Markham.....	The Bethel.
Pilgrim Chapel, Presbyter.	Rev. J. A. Shannon.....	829 W. Ninth Street.
Sixth Presbyterian.....	Rev. C. O. Shirey.....	Mt. Adams.
Fourth Presbyterian.....	Rev. W. B. Irwin.....	597 Eastern Avenue.
Columbia Congregational.....		
Central Congregational.....	Rev. W. H. Warren.....	Flat 34, San Rafael Bld'g.
Trinity Methodist.....	E. S. Lewis, D. D.....	23 Clark Street.
Pearl Street Methodist.....	Rev. D. J. Starr.....	23 Hollister Ave., Mt. Au-
Asbury Methodist.....	Rev. C. W. Rishell.....	491 Sycamore St. [burn.
Columbia Methodist.....	Rev. D. C. Washburne.....	Station C.
McKendree Methodist.....	Rev. E. McHugh.....	485 Eastern Avenue.
Fourth Christian.....	Rev. Oscar Sweeney.....	Eastern Avenue
Welch Presbyterian.....	Rev. J. H. Griffiths.....	College Street.

[V.—ORIGINAL WEST DISTRICT.]

<i>Name of Church.</i>	<i>Name of Pastor.</i>	<i>Address of Pastor.</i>
Plymouth Congregational.....	Rev. S. B. Timmons.....	Warsaw Avenue.
Wright Chapel, M. E.....	Rev. J. W. Kelley.....	520 Chase Street.
Central Christian.....	J. Z. Tyler, D. D.....	352 West Eighth Street.
Richmond St. Christian.....	Rev. F. B. Walker.....	Hawthorne Avenue.
Poplar St. Presbyterian.....	Rev. A. M. Dawson.....	674 Freeman Avenue.
Lincoln Park Baptist.....	Rev. G. R. Robbins.....	250 Everett Street.
First Baptist.....	Rev. M. C. Lockwood.....	2 Wesley Avenue.
First Reformed Presbyter.....	Rev. D. McKinney.....	22 Wesley Avenue.
Grace Methodist Prot.....	Rev. J. E. Bailey.....	355 Richmond Street.
Third Presbyterian.....	Rev. J. M. Simonton.....	510 West Seventh Street.
Westminster Presbyterian.....	H. J. Steward, D. D.....	Price Hill
Immanuel Baptist.....	Rev. H. C. Lyman.....	Beech Hill Avenue.
Covenanter Ref. Pres.....	Rev. J. C. Smith.....	24 South Auburn Avenue.
St. Paul M. E.....	G. K. Morris, D. D.....	319 West Seventh street.
Fifth Presbyterian.....	Rev. F. Granstaff.....	386 John Street.
Christie Chapel M. E.....	Rev. M. LeSourd.....	35 Wesley Avenue.
College Hill Presbyterian.....	J. H. Walker, D. D.....	College Hill.
North Presbyterian.....	Rev. J. M. Anderson.....	347 Hamilton Avenue.
Price Hill M. E.....	Rev. P. C. Curnick.....	Price Hill.
York Street M. E.....	Rev. T. F. Cowden.....	55½ York Street.
St. John M. E.....	Rev. L. F. Young.....	123 West Fifth Street.
Finley M. E.....	Rev. G. Roughton.....	462 Broadway Street.
Mohawk Presbyterian.....	Rev. P. Robertson.....	139 Wheeler Street.
St. Paul's Lutheran.....	Rev. E. R. Wagner.....	17 Hopkins Street.
McLean, Methodist Epis.....	Rev. J. W. Shorten.....	391 Baymiller Street.
Camp Washington M. E.....	Rev. J. W. Magruder.....	574 Colerain Avenue.
Storrs Congregational.....
Second Presbyterian.....
Central Presbyterian.....
Fergus Street Christian.....	Rev. W. C. Payne.....	Twenty-fifth Ward
Dayton Street Baptist.....	Rev. J. Patton.....	693 Freeman Avenue.
United Brethren.....	Rev. G. Fritz.....	289 Baymiller Street.

RECAPITULATION.

BY DISTRICTS.

	Churches.
I. Walnut Hills District.....	8
II. Mt. Auburn District.....	7
III. Covington District.....	9
IV. East } United Central District.....	17
V. West }	
Total.....	73

BY DENOMINATIONS.

	Churches.		Churches.
I. Methodist Episcopal.....	20	X. Presbyterian (South).....	1
II. Presbyterian.....	19	XI. Reformed Presbyterian.....	1
III. Baptist.....	7	XII. Covenanter Ref. Presb.....	1
IV. Christian.....	7	XIII. United Presbyterian.....	1
V. Congregational.....	5	XIV. United Brethren.....	1
VI. Lutheran.....	5	XV. Bethel.....	1
VII. Meth. Episcopal (South).....	2	XVI. Welch Presbyterian.....	1
VIII. German Meth. Episcopal.....	2		
IX. Methodist Protestant.....	1	Total.....	73

EXECUTIVE COMMITTEE.

This is the GENERAL EXECUTIVE COMMITTEE having charge of the entire movement from the beginning, in all the Districts, and under which all the District and Central Committees operated. The office of this Committee, supplied with stationery and all conveniences, and with a stenographer and typewriter in constant attendance, is in the Y. M. C. A. Building, Seventh and Walnut streets.

EXECUTIVE COMMITTEE.

- REV. J. W. SIMPSON, D. D., Chairman, 992 Gilbert Avenue.
 REV. E. S. LEWIS, D. D., Secretary, 23 Clark Street.
 REV. J. Z. TYLER, D. D., Vice-Chairman, 352 West Eighth Street.
 REV. J. M. ANDERSON, 347 Hamilton Pike (25th Ward).
 REV. E. K. BELL, D. D., 15 Hopkins Street.
 REV. W. A. COOPER, 30 East Robbins Street, Covington.
 REV. H. M. CURTIS, 33 East Auburn Avenue.
 REV. J. J. FRANCIS, D. D., 61 Mound Street.
 REV. H. W. GILCHRIST, 22 South Auburn Avenue.
 REV. W. D. HOLT, 58 West Eighth Street.
 GEORGE T. HOWSER, Y. M. C. A. Building, City.
 REV. G. K. MORRIS, D. D., 319 West Seventh Street.
 REV. J. PEARSON, D. D., 11 McCormick Place, Mt. Auburn.
 REV. A. RITCHIE, D. D., 176 Elm Street.
 REV. W. A. ROBINSON, D. D., 511 Greenup, Covington.
 REV. H. J. STEWARD, D. D., Price Hill.
 REV. W. H. WARREN, Vice-Chairman, Flat 34, San Rafael Building.

ADVISORY COMMITTEE.

- REV. G. W. LASHER, D. D., Editor "Journal and Messenger."
 REV. D. H. MOORE, D. D., Editor "Western Christian Advocate."
 REV. R. S. RUST, LL. D., Hon. Sec. Freedmen's Aid Society.
 REV. F. C. MONFORT, D. D., Editor "Herald and Presbyter."
 REV. BISHOP J. M. WALDEN, LL. D., Bishop of the M. E. Church.
 REV. E. D. MORRIS, D. D., Professor, Lane Theological Seminary.
 RUSSELL ERRETT, Editor "The Christian Standard."

MR. GEORGE ELMER MALSARY, Official Stenographer and Typewriter
 of the Executive Committee; Office, Y. M. C. A. Building.

GENERAL COMMITTEES.

[These General Committees, made up of the chairmen of the District Committees, exercised a general supervision over the Districts, and had sole charge of the work in connection with the final series of services for the whole city, in Music Hall. The Finance Committee of ten acted as one Committee throughout, taking entire charge of the finances].

FINANCE COMMITTEE.

ARCHER BROWN, Chairman -----United Bank Building.
 J. E. Q. MADDOX, Secretary -----73 Smith Building.
 LOUIS MANSS, Treasurer -----101 West Pearl Street.

1. Walnut Hills District.—George Peck, Park Avenue. J. E. Q. Maddox, 36 Kemper Lane.

2. Mt. Auburn District.—Matthew Addy, 137 Auburn Avenue. Archer Brown, Avondale.

3. Covington District.—J. D. Shutt, 26 West Fifth Street. W. B. Carpenter, Covington, Ky.

4 & 5. United Central District (4. Original East District).—Henry W. Sage, Fourth and Plum Streets. Louis Manss, 101 W. Pearl Street.

(5. Original West District).—Thomas Gibson, 273 Walnut Street. Robert T. Morris, 65 Vine Street.

ADVERTISING COMMITTEE.

Dr. E. K. BELL, Chairman, 15 Hopkins Street.

1. Walnut Hills District.—Rev. C. J. Tannar, 143 Ashland Ave.

2. Mt. Auburn District.—John Webb, Jr., Mt. Auburn.

3. Covington District.—Rev. W. H. Neel, Covington.

4. Central District [East].—Dr. E. K. Bell, 15 Hopkins Street.

5. Central District [West].—Rev. D. McKinney, 22 Wesley Ave.

MANUAL OF THE

CANVASSING COMMITTEE.

GEO. T. HOWSER, Chairman, Y. M. C. A. Building.

1. Walnut Hills District.—Rev. W. E. Loucks, 855 Gilbert Avenue.
2. Mt. Auburn District.—Dr. J. Pearson, 11 McCormick Place.
3. Covington District.—Dr. J. I. Blackburn, Covington.
4. Central District [East].—Rev. W. D. Holt, 58 W. Eighth Street.
5. Central District [West].—Rev. G. R. Robbins, 250 Everett St.

MUSIC COMMITTEE.

FRANK M. JOYCE, Chairman, 186 West Fourth Street.

1. Walnut Hills District.—C. A. Sanders, 19 Grand Street.
2. Mt. Auburn District.—Rev. E. A. Ince, 2 Wellington Place.
3. Covington District.—Colonel J. A. Johnson, Covington.
4. Central District [East].—Rev. H. W. Gilchrist, 22 S. Auburn.
5. Central District [West].—Rev. A. M. Dawson, 674 Freeman Av.

USHERS COMMITTEE.

Dr. J. Z. TYLER, Chairman, 352 W. Eighth Street.

1. Walnut Hills District.—Dr. J. W. Simpson, 992 Gilbert Avenue.
2. Mt. Auburn District.—Rev. J. J. McCabe, 1 Eastview.
3. Covington District.—J. D. Hearne, 500 Garrard Street.
4. Central District [East].—Rev. W. H. Warren, San Rafael.
5. Central District [West].—Dr. J. Z. Tyler, 352 W. Eighth Street.

DEVOTIONAL COMMITTEE.

Dr. WM. MCKIBBIN, Chairman, Walnut Hills.

1. Walnut Hills District.—Dr. Wm. McKibbin, Walnut Hills.
2. Mt. Auburn District.—Dr. J. Pearson, Mt. Auburn.
3. Covington District.—Dr. W. A. Robinson, Covington.
4. Central District [East].—Rev. W. H. Warren, San Rafael Bldg.
5. Central District [West].—Dr. G. K. Morris, 319 W. Seventh St.

DISTRICT ORGANIZATIONS.

DISTRICT OFFICERS.

1. WALNUT HILLS DISTRICT.—REV. J. A. HALL, Chairman, Mulberry Street, Walnut Hills. REV. W. E. LOUCKS, Secretary, 855 Gilbert Avenue.

2. MT. AUBURN DISTRICT.—REV. H. M. CURTIS, Chairman, 33 East Auburn Avenue. REV. E. A. INCE, Secretary, 2 Wellington Place.

3. COVINGTON.—DR. W. A. ROBINSON, Chairman, 511 Greenup. REV. W. A. COOPER, Secretary, 30 East Robbins Street.

4. UNITED CENTRAL DISTRICT [EAST].—REV. W. H. WARREN, Chairman, Flat 34, San Rafael Building. REV. W. D. HOLT, Secretary, 132 West Ninth Street.

5. UNITED CENTRAL DISTRICT [WEST].—DR. GEO. K. MORRIS, Chairman, 319 West Seventh Street. REV. D. MCKINNEY, Secretary, 22 Wesley Avenue.

DISTRICT COMMITTEES.

WALNUT HILLS DISTRICT.

Rev. J. A. Hall, D. D., District Chairman, Mulberry Street. Rev. W. E. Loucks, District Secretary, 855 Gilbert Avenue.

FINANCE COMMITTEE.

George Peck, Park Avenue, and 245 West Fifth Street. J. E. Q. Maddox, 36 Kemper Lane.

ADVERTISING COMMITTEE.

Rev. C. J. Tannar, 143 Ashland Avenue. Dr. A. B. Riggs, 127 Kleine Street. Wm. R. Biddle, 29 Harvard Avenue. H. C. Moore, Locust, north of Elmwood.

CANVASSING COMMITTEE.

Rev. W. E. Loucks, 855 Gilbert Avenue. D. H. Baldwin, Grand Hotel. J. F. Taylor, 3 Belmont Place. George Monteith, 35 Elmwood Place. Dr. I. D. Jones, 393 McMillan Ave.

MUSIC COMMITTEE

C. A. Sanders, 19 Grand Street. J. W. Weakly, Durrell Avenue, near Hapsburg. H. J. Appleton, 355 Park Ave.

MANUAL OF THE

USHERS COMMITTEE.

Dr. J. W. Simpson, 992 Gilbert Ave. George Thompson, 58
Fulton Avenue. W. S. Forshee, 52 Fairfax Avenue.

DEVOTIONAL COMMITTEE.

Dr. Wm. McKibbin, Lane Seminary, Walnut Hills. Dr. S. Mc-
Chesney, Ashland Avenue. A. M. Worcester, 239 Park Avenue.

MT. AUBURN DISTRICT.

Rev. H. M. Curtis, District Chairman, 33. E. Auburn Avenue.
Rev. E. A. Ince, District Secretary, 2 Wellington Place.

FINANCE COMMITTEE.

Matthew Addy, 137 Auburn Avenue. Archer Brown, Avondale.

ADVERTISING COMMITTEE.

John Webb, Jr., Northwest corner Eden and Corry Avenues. George
Armstrong, 4 Mitchell Avenue. Rev. Harry Cone, Mt. Auburn.



CANVASSING COMMITTEE.

Dr. J. Pearson, 11 McCormick Place. Rev. J. Oetjen, 1114 Vine St.
Rev. J. W. Peters, Rockdale Avenue, Avondale. Dr. E. L. Warren,
Evans Place, Clifton.

MUSIC COMMITTEE.

Rev. E. A. Ince, 2 Wellington Place. O. N. Bush, 35 Eden Ave.
J. D. Fry, Ludlow Avenue, Clifton. C. S. Bragg, Main Avenue, Avon-
dale. Th. Baur, Jr., 57 Euclid Avenue.

USHERS COMMITTEE.

Rev. J. J. McCabe, 1 Eastview. Dr. W. H. Doane, 157 Auburn
Avenue. D. Lytle, 49 McGregor Avenue. E. W. Mullikin, Evans
Place, Clifton. L. H. Blakemore, Avondale. J. M. DeCamp, 31 Eden
Avenue.

DEVOTIONAL COMMITTEE.

Dr. J. Pearson, Chairman, 11 McCormick Place, together with the
Pastors of the District.

III. COVINGTON DISTRICT.

Dr. W. A. Robinson, District Chairman, 511 Greenup Street, Cov-
ington, Ky. Rev. W. A. Cooper, District Secretary, 30 East Robbins
Street, Covington, Ky.

MILLS MEETINGS.

11

FINANCE COMMITTEE.

J. D. Shutt, 26 West Fifth Street, Covington, Ky. W. B. Carpenter, Covington, Ky.

ADVERTISING COMMITTEE.

Rev. W. H. Neel, 70 West Eleventh Street. K. J. Morris, Covington, Ky. Wm. Clutes, 2402 Madison Avenue. E. S. Everett, 108 Pike Street.

CANVASSING COMMITTEE.

Dr. J. I. Blackburn, Covington, Ky. T. J. Smith, 13 Oliver Street. John Wooliscroft, 1216 Madison Avenue. Rev. F. D. T. Bickley, 209 East Eighth Street. D. C. Culbertson, 1542 Scott Street.

MUSIC COMMITTEE.

Col. John A. Johnson, 73 West Fifth Street. J. A. Hanks, Covington, Ky. S. C. DeGarmo, 30 East Eleventh Street.

USHERS COMMITTEE.

J. D. Hearne, 500 Garrard Street. R. H. Bishop, 104 East Front Street. J. A. Simpson, 118 East Third Street.

DEVOTIONAL COMMITTEE.

Dr. W. A. Robinson, 511 Greenup Street. William Ernst, 319 Garrard Street. Henry Ranshaw, 223 West Sixth Street.

IV. AND V. UNITED CENTRAL DISTRICT.

[IV. ORIGINAL EAST DISTRICT.]

Rev. W. H. Warren, District Chairman, Flat 34, San Rafael Building. Rev. W. D. Holt, District Secretary, 132 West Ninth Street.

[V. ORIGINAL WEST DISTRICT.]

Dr. George K. Morris, District Chairman, 319 West Seventh Street. Rev. D. McKinney, District Secretary, 22 Wesley Avenue.

FINANCE COMMITTEE.

[IV. ORIGINAL EAST DISTRICT.]

H. W. Sage, Fourth and Plum Streets. Louis Manss, 101 West Pearl Street.

[V. ORIGINAL WEST DISTRICT.]

Thomas Gibson, 273 Walnut Street. R. T. Morris, 55 Vine Street.

MANUAL OF THE

ADVERTISING COMMITTEE.

[IV. ORIGINAL EAST DISTRICT.]

Dr. E. K. Bell, 25 Hopkins Street. Rev. J. A. Shannon, 289 West Ninth Street, Rev. C. W. Rishell, 491 Sycamore Street.

[V. ORIGINAL WEST DISTRICT.]

Rev. D. McKinney, 22 Wesley Avenue. Rev. J. C. Smith, 24 South Auburn Avenue. Dr. H. J. Steward, Price Hill. Dr. M. C. Lockwood, 2 Wesley Avenue. Richard Park, 299 West Ninth Street. Mrs. Louise Gilbert, 17 Hopkins Street. Mrs. Wm. M. Ampt, 474 Baymiller street.

CANVASSING COMMITTEE.

[IV. ORIGINAL EAST DISTRICT.]

Rev. W. D. Holt, 132 West Ninth Street, Rev. Wm. B. Irwin, 397 Eastern Avenue. Rev. J. A. Markham, The Union Bethel.

[V. ORIGINAL WEST DISTRICT.]

Rev. G. R. Robbins, 250 Everett Street. Rev. Frank Granstaff, 386 John Street. Rev. F. B. Walker, Hawthorne Avenue. E. L. Hamilton, 191½ Betts Street. Mrs. Melvina Davis, 359 West Fourth Street. Miss Mary E. Wampler, 434 John Street.

MUSIC COMMITTEE.

[IV. ORIGINAL EAST DISTRICT.]

Rev. H. W. Gilchrist, 22 South Auburn Avenue. Rev. E. McHugh, 485½ Eastern Avenue. Rev. W. H. Warren, 34 San Rafael Building.

[V. ORIGINAL WEST DISTRICT.]

Rev. A. M. Dawson, 674 Freeman Avenue. Louis Braydon, Mound Street, below Seventh. Charles Hill, 58½ Flint Street. W. A. Hastie, 136 Wheeler Street, J. H. Filmore, 143 West Sixth Street.

USHERS COMMITTEE.

[IV. ORIGINAL EAST DISTRICT.]

Rev. W. H. Warren, 34 San Rafael Building. Rev. D. C. Washburne, Columbia Avenue, Station C. Rev. C. O. Shirey, Mt. Adams.

[V. ORIGINAL WEST DISTRICT.]

Lr. J. Z. Tyler, 352 West Eighth Street. Rev. P. C. Curnick, Price Hill. Rev. W. C. Payne, Cumminsville. Rev. E. R. Wagner, 17 Hopkins Street. Rev. J. M. Simonton, 510 West Seventh Street.

MILLS MEETINGS.

13

DEVOTIONAL COMMITTEE.

[IV. ORIGINAL EAST DISTRICT.]

Rev. W. H. Warren, 34 San Rafael Building. Dr. E. K. Bell, 15 Hopkins Street. Rev. W. D. Holt, 132 West Ninth Street.

[V. ORIGINAL WEST DISTRICT.]

Dr. Geo. K. Morris, 319 West Seventh Street. Dr. H. J. Steward, Price Hill. Rev. J. M. Anderson, 347 Hamilton Pike (Twenty-fifth Ward). Rev. A. D. Maddox, Tremont Street, Fairmount. Dr. J. H. Walker, College Hill. Dr. J. J. Francis, 61 Mound Street. Rev. J. W. Magruder, 574 Colerain Avenue.

CANVASSERS.

It has been impossible to obtain a full list of the canvassers in the different districts, for the reason that in some of the districts no record was kept of their names. Probably not less than five or six hundred canvassers were engaged in this grand work of house to house visitation. The following list is therefore, very incomplete. We give, however, such names as we could obtain.

CANVASSING COMMITTEE.

GEORGE T. HOWSER, Chairman, Y. M. C. A. Building.

REV. W. D. HOLT

DR. J. PEARSON.

REV. G. R. ROBBINS.

DR. J. I. BLACKBURN

REV. W. E. LOUCKS.

PARTIAL LIST OF CANVASSERS.

Allen, Lizzie	Barrett, Mr.	DeGarmo, Ida
Anderson, Mrs.	Blackburn, Lucy	Davidson, Mrs. Geo.
Attig, Kate	Blaisdell, Mrs.	
Allen, Allison	Boyd, Luella	Ehlen, Anna
	Bailey, Mrs. D. J.	Ebersole, Dr. Jacob
Boyd, Luella		Ebersole, Mrs. Joseph
Bluemensteel, Laura	Capel, Mrs.	Ewing, Maggie
Bishop, Mrs. R.	Chamberlain, Mrs.	Tbbert, Annie
Butler, Emma E.	Clark, Mrs. J.	
Buehler, Cora E.	Culver, Neva	Fisher, Mrs. William
Boyd, Mrs. M.	Chapin, N. J.	Fleming, Mrs. C. N.
Brown, Mrs. J. F.	Coppage, Miss	Fisher, Margaret
Bentley, Mrs. W. B.		Fisher, Emily
Boyle, Mrs. E. S.	Davis, Ed.	Fisher, Isabel
Bivans, Nettie	Dewey, James	
Bailey, Mrs.	Davenport, Warren	Getz, Mrs.
Bingham, Mrs.	DeWitt, Mrs. W. H.	Garrettson, Mrs. Julia
Bickley, Mr.	Deane, Miss E.	Griffith, Mrs.
Brinkman, Mrs.	Droffton, Miss	Gamble, Mrs. W. A.
Baldrige, Mrs.	Daniels, Mrs.	Graham, Mrs. M.

Gormley, Mrs. M.	Leisure, Emma	Saunders, Emma
Groom, Bell	Loder, Pearl	Stewart, Mrs. I. N.
Huntington, Mrs. C.	Martin, Libbie	Stewart, Gertrude
L. F.	Moore, Herbert	Sage, Mrs. A. J.
Hewitt, Jason D.	Merritt, Miss M. C.	Sage, Helen
House, Mrs. M.	Montgomery, Nellie	Smith, Miss
Herron, Mrs. Wm.	Mann, Mrs. H. P.	Sharp, Mrs. Chas. F.
Hageman, Mrs. Dr.	Miller, Mrs. Edward	Smith, Oliver
Hart, Mrs. G. P.	Morgan, Mrs.	Sweet, Mrs.
Heitzman, Ida	Matley, Mrs.	Sayers, Mr.
Howard, Anna	McGlasson, Alice	Scherrer, Miss
Hinnecamp, Mrs.	McAdams, Mrs.	Upperman, Jennie
Hamilton, Mrs. W. C.	Metcalf, Miss	Unkroft, Sophia
Hill, Claude	Miller, Gussie	
Hanauer, Maggie		Voightlander, Max.
	Neeley, Mrs. T.	Van Slyck, Miss
Ingels, George W.		
	Palmer, Mrs. C. D.	Williams, Ella
Janes, Mamie	Park, Mary	Warden, Mrs. W. W.
Jones, Mrs. J. B.	Peter, Mrs. M.	Williams, Mrs. J. P.
James, Ida	Pearce, Mary	Worcester, Mrs. A. M.
	Pearce, Kate	Wagner, Florence
Kennedy, Jessie	Pugh, Mahala	Wise, Mrs.
Kohlbrand, Cora		Williams, Mrs.
Kauther, Mrs. Anna	Robson, Mrs. W. T.	Winters, Mrs.
Kilgore, Josephine	Reynolds, Mrs.	Wilson, Kate
Kendall, Alice	Richenbocher, William	Winston, Mamie
King, John	Reeves, Mrs. James	Wiseshall, Miss
Kerr, Mrs. Sarah	Radcliffe, Mrs.	Wade, Edith
	Riggs, Mamie	
Lawton, Mrs. E. M.		Young, Richard
Lyford, Mrs. F. L.	Simrall, L. B.	
Lindsey, Mrs.	Stoops, Miss	Total, 145, and many
Lyon, Lina T.	Schwedler, Richard	others whose names
Eyman, Mrs.	Street, Mrs. S. G.	we could not obtain.
Lenning, Mrs.		

USHERS.

The grand company of ushers of the Mills Meetings was probably as efficient a body of men as were ever banded together for a similar purpose. As with the choir, the list of ushers at Music Hall was made up of the companies of

district ushers combined. We have endeavored to make it as complete as possible; and if any names are omitted, the omission has been unintentional.

COMMITTEE ON USHERS.

DR. J. Z. TYLER, Chairman.

REV. W. H. WARREN.

REV. J. J. McCABE.

DR. J. W. SIMPSON.

MR. J. D. HEARNE.

ORGANIZATION OF USHERS.

C. A. SANDERS, Grand Chief Usher.

CHIEF USHERS.

J. L. KORN, Auditorium.

A. M. WORCESTER, Balcony.

T. M. WORCESTER, Gallery.

E. E. SHIPLEY, Platform.

ASSISTANT CHIEF USHERS.

DR. T. J. PEALE.

WM. McALLISTER. T. C. VANHOUTEN.

J. B. MARTIN.

CHAS. M. MEYERS. E. C. HUSER.

I. D. FRY.

L. H. BLAKEMORE. J. W. WEAKLEY.

R. S. FULTON.

USHERS.

Alexander, W. J.
Anderson, J. E.

Brown, Archer
Bladmore, L. H.
Bell, J. A.
Bansmith, W. P.
Buttz, R.
Biddle, F. M.
Bogle E. S.
Brook, W. E.
Brown, R. McC.
Browneller, J. K.

Baster, C. E.
Block, S. E.
Bowman, W. F.
Birchard, Dr. A. D.
Brown, A. Wilson
Brown, J. F.
Bauer, Theo., Jr.
Baldwin, James
Burgess, W. M.

Collins, T. J.
Clark, E. A.
Crane, H. L.

Chapin, N. J.
Chase, D. W.
Collins, Ed. A.
Care, T. J.
Cummins, Prof. J. P.
Cloger, A. D. E.
Clarke, J. A.
Campbell, George H.
Cober, A. A.
Collins, F. F.
Caie, F. J.

Dickens, Henry

- Davis, E. R.
 Douglass, J. M.
 Davis, A. W.
 Doane, Dr. W. H.
 Davenport, D. G.
 Davis, A. W.
 DeCamp, J. M.
 Earle, E. E.
 Everett, C. E.
 Evans, A. O.
 Evans, James T.
 Ewing, Charles A.
 Fenley, Joseph B.
 Ferguson, W. M.
 Findlay, F.
 Furber, C. J.
 Forsher, W. S.
 Fry, I. D.
 Ferry, Francis
 Graf, Henry
 Gamble, D. B.
 Gamble, W. A.
 Gibbs, E. B.
 Gaines, R. E.
 Gaul, J. L.
 Green, E. O.
 Gray, James
 Getchell, Z.
 Grote, H. J.
 Gaines, Ernest
 Hastings, R. C.
 Harmon, A. H.
 Hathaway, B. F.
 Hamilton, W. C.
 Holmes, Ed.
 Hamal, G. H.
 Holmgvist, J. A.
 Huntington, C. L. F.
 Hubbell, W. M., Jr.
 Hilles, S. E.
 Hull, J. W.
 Ireland, C. W.
 Jouvet, J. H.
 Joyce, M. D.
 Johnson, F. J.
 Joynes, J. A.
 Johnston, H. J. R.
 Jones, Arthur E.
 Kemmeter, G. L.
 King, James B.
 Kohler, J. W.
 Kinsey, Oliver
 King, J. N.
 Langdale, R. H.
 Lafferty, A. R.
 Lindsey, H. K.
 Lownie, D. M.
 Laidlaw, Robert
 Law, W. F.
 Lytle, David
 Mason, G. L.
 McBeth, R. M.
 Mueller, John
 Morris, R. L.
 Myer, A. H.
 Morgan, W. H.
 Moore, J. E.
 Moore, H. C.
 Morganstern, E.
 Miller, E. S.
 Miller, J. G.
 Monfort, D. G.
 Monfort, E. R.
 Moore, H. C.
 McMunn, H.
 Morris, R. T.
 Meldon, Frederick
 Macbrair, A. W.
 Montgomery, W. A.
 Morebach, A. W.
 Meacham, D. B.
 Mägly, Wm.
 Meininger, Charles, Jr.
 Meyers, Charles M.
 Nielson, J. T.
 Nichol, T. J.
 Nippert, H.
 Nichols, E. T.
 Ogborn, W. H.
 Olmstead, H. B.
 Perkins, W. T.
 Park, N. R.
 Ploger, A. D. E.
 Pichark, George W.
 Piper, H. S.
 Pugh, A. R.
 Pfafflin, H. C.
 Pfister, Herman
 Rossiter, H. M.
 Renshaw, E. H.
 Robertson, Dr. J.
 Reeves, J. W.
 Ruggles, C. B.
 Rodman, F. K.
 Rankin, M. M.
 Roberts, John
 Sedgwick, J. D.
 Shutt, J. D.
 Stephenson, C.
 Sutton, R. C.
 Snider, T. A.
 Schroder, H. R.
 Shattuck, A. C.
 Splatt, William
 Snodgrass, G. M.
 Stabler, L. A.
 Shands E. C.
 Seininger, S.
 Smith, W. W.
 Schedd, F. M.
 Snodgrass, G. W.
 Smith, Charles E.
 Thompson, J. A.
 Tingley, E. P.
 Tudor, S. S.
 Todd, John
 Ulrici, Amor W.
 Underhill, J. T.
 Van Sandt, W. B.
 Von Wych, E.
 Valentiner, William
 Walter, V. W.
 Wzsson, B. W.
 Wilder, D.
 Witte, E. R. C.
 Walker, G. P.
 Warwick, W. W.
 Wells, Samuel
 Webb, J. B.

Wilson, J. B.
Waterhouse, J. H.
Weakley, J. W.
Weist, W. D.

Webb, J. Jr.
Total, 179, and prob,
ably many others-

whose names we
could not obtain.

THE CHOIR.

In each district a choir of from one hundred to two hundred voices was organized for the district meetings. In the final meetings in Music Hall, these district choirs were merged into one, with additional singers, making a grand chorus of more than *one thousand voices*. The roll of this grand musical organization is given below, as prepared by the choir-secretary, Mr. Macbair. The effort has been made to omit no names from any of the districts, although they may not have served at Music Hall.

MUSIC COMMITTEE.

C. A. SANDERS, Chairman.

REV. H. W. GILCHRIST.

COL. J. A. JOHNSON.

REV. A. M. DAWSON.

FRANK M. JOYCE.

REV. E. A. INCE.

A. W. MACBRAIR, Choir Secretary.

LEADER.

MR. LAWRENCE B. GREENWOOD.

ORGANISTS.

MISS REBECCA R. SNYDER, AND MR. CHAS. A. AUSTIN.

NAMES OF SINGERS.

SOPRANO AND CONTRALTO.

Andrus, Edith	Bowman, Lulu	Cashatt, Flossie
Adams, Kate	Best, Tamar	Carruthers, Katie
Anderson, Anna	Belser, Grace M.	Chambers, Birdie
Alexander, Mamie	Buckles, Hattie M.	Copeland, Florence
Allen, Allison	Bascom, Katie	Carson, Mabel A.
Arnet, Eliza	Bird, Mary	Chambers, Alma
Abbott, Mrs. C. N.	Bachmeyer, Lizzie	Coulter, Emma
Abbott, Mrs. N. W.	Bonfrey, Carrie	Coulter, Ella B.
Attig, Mrs. W. H.	Bedinger, Mrs. E. A.	Chamberlin, Laura M.
Attig, Hettie	Belser, Daisy	Czischeck, Nellie
Allan, Nellie M.	Bernhardt, Carrie	Conn, M. Ella
Albertsen, Mrs. Annie	Boone, Ida	Collins, Ethel L.
Allan, Mrs. M.	Brophy, Anna	Closson, Fannie A.
Andler, Sophia	Brophy, Kate	Closson, Alice
Allen, Kitty	Brice, Esther E.	Campbell, Carrie
Anderson, Clara R.	Berte, Margaret	Cooke, Alice
Adriance, May Dalton	Bernard, Perle	Clark, Mrs. Alice
Allan, Mrs. Jennie W.	Bassett, Edna	Curnick, Mrs. Samuel
Anderson, Maggie	Blinn, L. E.	Coney, Carrie H.
Allen, Martha	Becker, Louise A.	Coney, M. Daisy
Albray, Clara	Bailey, Mrs. J. E.	Coney, Alice B.
Alden, Lizzie	Bernard, Mrs. Mary L.	Coney, Grace
Andrus, Miss	Bernard, Netta	Curneck, Mrs. P. C.
	Brewer, Bertha	Cashatt, Winnie
	Barwise, Stella	Christian, Alice
	Barwise, Lou	Catlow, Edith
	Bowen, Mary M.	
Bernhardt, Emma	Baenninger, Tillie	Davis, Luella
Benedict, Mary K.	Brown, Birdie F.	Devou, Sadie
Bivans, Nettie	Brown, Myra	Durreh, Blanche W.
Bernhardt, Carrie	Burck, Emma	Dexter, Marian L.
Bryson, Minnie	Bottenus, Annie	Discher, Mamie
Beresford, Effie	Benham Julia	Darby, Clara H.
Blakemore, Mrs. L. H.	Benham, Mrs. H. L.	DeWitt, Birdie
Baker, Stella	Benham, Ethel	Dawson, Mrs. Hestaline
Baur, Louisa	Blinn, Dora	Dearness, Anna G.
Billenstein, Lillie	Black, Grace	Dearness, Ethel M.
Billenstein, Katie	Black, Mrs. Samuel E.	Douglass, Isabella R.
Beresford, Jessie	Barkers, Lillie	Davidson, Ina
Bottenus, Anna		Dawson, Irene E.
Browneller, Clara		DeChamont, Minnie E.
Beach, Lottie		Diehl, Margaret B.
Boring, Mrs. Zell		Davis, Jeunie
Beeler, Mary	Culver, Nettie	Dugan, Mrs. R. W.
Benham, Ethel	Clure, Annie M.	Driemeyer, Emma
Beach, Lottie	Cooke, Sarah	Dickinson, Edna
Boring, Mrs. D. Z.	Cost, Lenora	Doppler, Minnie L.
Ballenber, Clara	Cost, Naomi	Dale, Mrs. James
Barrows, Edith	Cost, Jessie F.	
Bowen, Carrie	Costello, Mrs. Mattie	
Bernhardt, Emma	Christy, Emma L.	

- Downs, Nellie
 Delemyer, Emma
 Davis, Iattie L.
 DeGarmo, Mrs. S. C.
 Drais, Clara C.
 Dickey, E. S.
 Duerr, Fannie S.
 Dowdett, Mrs. H.
 Day, Clara
 Dill, Anna
 Duerr, Louise B.
 Dickey, Mrs. C.
 Daniels, Flora
- Ellison, Kittie
 Evans, Clara
 Evans, Lillian
 Ewart, Lou
 Ewart, Mrs. M.
 Ellis, Hettie
 Ellis, Eva
 Eaton, Lydia H.
 Endebrock, Clara
 Evans, Mary T.
 Evans, Bessie
 Eakle, Ida M.
 Eckmann, Lena
 Eckmann, Mary
 Ewing, Kate
 Evans, Mary A.
- Feth, Minnie
 Feth, Louisa
 Fillmore, Nettie
 Folger, Alice A.
 Fursy, Clara
 French, Tillie
 Fursy, S.
 Fleming, Josie
 Frazee, Mrs. John T.
 Ferguson, Mabel A.
 Fortmeyer, Emma
 Fogg, Mrs. E. S.
 Fitts, Mamie
 Fleisher, Emeline
 Freitag, Mary
 Frederick, Louise
 Foertmeyer, Emma
 Fisher, Mrs. Lida H.
 Furber, Anna M. L.
 Frelsens, Leonora
 Francis, Nellie M. C.
- Gaskill, Edna
 Graham, Eugenie A.
 Granstaff, Mrs. Lou
 Griffith, Julia
 Gutherie, Cora
 Gutherie, Belle
 Games, Mrs. Maggie
 Garrison, Kate
 Garrison, Anna R.
 Gray, Harriet J.
 Goble, Mary O.
 Gommersall, Hannah
 Garen, Minnie
 Griffith, Gertrude E.
 Griffith, Alice
 Gardner, Emma
 Glover, Jennie
 Groff, Clara B.
 Gerhardt, Lizzie M.
 Gerhard, Clara
 Gould, Grace
 Galbraith, Grace
 Galbraith, Aggie
 Graff, Ella T.
 Grayble, Kate
 Gottlieb, Ruth A.
 Grizzell, Katie
 Gross, Mrs. W. F.
 Greenwood, Grace
 Graham, Mattie
 Godden, Mamie
 Godden, Daisy
 Gennett, Anna B.
 Geier, Emma F.
 Geyer, Lena
 Geyer, Lillie
 Groger, Jennie C.
 Goepfer, Mrs. M.
 Graham, Miss
 Ginter, Irene
 Geisert, Flora
 Goode, Mary E.
 Garrison, Mrs. L. G.
- Harden, Birdie
 Harrows, Edith
 Hoffman, Mary
 Handy, Mrs. George
 Heitzman, Ida G.
 Hackmann, Mary
 Healy, Maud
 Hall, Mrs. H.
- Hartlieb, Emma
 Hardy, Mamie S.
 How, Nellie
 Hageman, Vashti
 Harlow, Mrs. J. B.
 Halstead, Miss
 Harvey, Daisy
 Hablitzel, Marie
 Hutchinson, Mrs. E. L.
 Hageman, Hannah B.
 Handman, Mary
 Hartlieb, Anna M.
 Hunter, Lillian C.
 Harris, Mrs. Julie
 Halley, R. Ella
 Halley, Carrie B.
 Horstmann, Anna
 Holmquist, Adela
 Hubbarth, Lillie
 Hewston, Emma S.
 Hendley, Florence G.
 Havehorst, Lucy
 Hubbell, Effie
 Hopkins, Mayner
 Hodge, Mrs.
 Hilgmeier, Ella
 Hart, Lydia
 Holdt, Clara
 Hughes, Maggie
 Hubbell, Mrs. W. M.
 Henry, Martha
 Haller, Anna
 Hougham, Mrs. H. C.
 Hubbell, Emma
 Hubbell, Mrs. E. S.
 Hukill, Bertha
 Huntley, Mrs. Josie
 Horton, Mrs. M. L. W.
 Houston, Stella
 Herms, Mrs. Minnie
 Herrman, Rose L.
 Hecker, Emma
 Humphreys, Anna
 Harrover, Mrs. W. H.
 Hildebrandt, Mrs.
 How, Jennie
 Howells, Mayme
 Haabe, Amelia
 Heineman, Anna
 Hewston, Alice H.
 Hill, Mrs. Frank
 Hill, Olive

Ince, Nellie C.	Kirkpatrick, Agnes	Morgenstern, Nathalie
Ide, H. E.	King, Mrs. Y.	McLeod, Mary
Jones, Mary	Kinney, Mattie N.	Meyers Clara
Jones, Alma	Kaiser, Clara	Morton, Addie S.
Jones, Mamie	Knittel, Lena	Meyer, Catherine
Jones, Jennie M.	King, Mrs.	Morgan, Belle
Joyce, Mrs. Bishop	Kaufman, Minnie	Matthews, May
Jones, Maggie	King, Minnie	Mitchell, Maggie
Jewell, Ida M.	Keyt, Mrs. H. B.	Melrose, Belle
Jones, Anna M.	Linck, Mamie	Mossman, Sue
Jayne, Mrs. Laura Bell	Leasure, Emma	Montgomery, Nellie
Jones, Mamie E.	Lawson, Anna N.	Meyer, Wilhelmine
James, Estella A.	Leming, Mrs. W. M.	McLeod, Maud
Johnston, Sallie D.	Lewis, Sarah	Morhard, Marguerite
Johnston, Mrs. Sarah R.	Lownie, Nellie	Macbrair, Mrs. A. W.
Jones, Belle R.	Lingenfelter, Ella L.	Moreton, Dusmea
Jones, Louise	Little Mollie	McCall, Ada
James, Grace R.	Loucks, Mrs. W. E.	McClure, Amy
James, Ida May	Lee, Mrs. George A.	McKibbin, Ida
Jones, Maggie	Lingenfelter, Carrie	McChesney, Miss
Jones, Alma F.	Little, Mollie C.	Mindermann, Caroline
King, Laura	Laidley, Mrs. F. A.	Meyer Emma
Kittleberg, Lillie	Lindsey, Alice E.	Melbourn, Lizzie
Knox, Anna	Liebenberg, Ida	Munson, Mrs.
Knox, Martha	Leonard, Addie	Mullen, Nellie
Knight, Cassie	Lawrence, Anna B.	McCall, Ida
Kinsey, Genevieve	Layman, Margaret E.	Miller, Anna
Kennedy, Minnie A.	Lockwood, Anna M.	McCormick, Ida
Key, Sarah E.	Lally, Stella	Morris, Lizzie
Key, May	Lewis, Winnie	Martin, Nettie
Kennedy, Miss	Leshner, Ella	Mahl, Katie
King, Blanche	Lewis, Mrs. E. S.	Morsbach, Mrs. A.
Knox, Edith	Leonard, Attilia E.	Morhard, Marguerite
Koch, Anna M.	Lockard, Mrs. C. E.	Momberg, Justine
Koester, Alice	Langenbeck, Lottie	Magly, Mrs. Wm.
Koester, Edith	Langenbeck, Anna	McDowell, Jessie
King, Miss	Lovell, Ella	Martin, Etta
Keith, Mrs. Robert	Leary, Ella	Mellor, Atta M.
Kleinhaus, Belle	Lockhard, Fidelia	Matthews, Mamie
Kyrk, Mrs. L.	Leminger, Grace E.	Melrose, Isabella
Kohlmeyer, Alice	Lord, Kate R.	Munson, Mrs. Geo. F.
Kohlmeyer, Laura	Langdon, Mrs. Josie	Mirrielees, Lillian H.
Kemper, Carrie E.	Long, Mrs. J. R.	Mirrielees, Helen M.
King, Mrs. Bird M.	Legge, Ida	Miller, Matilda
Kackley, Mrs.	Lytte, Mrs. Abby	Marsh, Mamie
Kraus, Katie	Looker, Clara H.	Monroe, Minnie
Kemper, Vesta	Lacey, Dr. Margrete E.	Miller, Marie
Kaps, Minnie J.	Long, Jennie S.	Miller, Mrs. E. S.
Kohl, Lillian	Longenecker, Mrs. A. P.	McLeod, Maggie
Korn, Laura M.	Mackenzie, Maud	Mitchell, Florence
		Miller, Elizabeth
		Moores, Lillie B.

- Magly, Carrie
 Mosby, Stella M.
 Miller, Margaret
 Moore, Mattie A.
 Montgomery, Elizabeth
 Marty, Clara
 Miller, Mrs. M. F.
 Moore, Jennie
 Mathels, Lillie
 Maitland, Lizzie
 Morgenstern, Tillie
 Metz, Louise
 Marsh, Nellie
 Monfort, Adelaide H.
 Morrell, Mrs. C. B.
 Munn, Lottie A.
 Monfort, H. Louise
 Monfort, Mary E.
 McGowen, Mayme
 Merritt, Mrs. C.
 Miller, Rose
 Marsh, Mattie
 Mirrielees, Jeanette J.
 Miles, Lillie
 Monfort, Marguerite
 Meyer, Anna
 McGowen, Bertha
 Miller, Mrs. J. G. Jr.,
 McGowan, Barbara
 McFall, Jennie

 Nomack, Anna
 Nomack, Maria
 Norton, Mary A.
 Nieman, Alice
 Nicholson, Tillie
 Neuber, Tillie
 Norton, Jennie L.
 Nippert, Ida
 Nicholson, Minnie P.
 Nippert, Flora
 Nippert, Mrs. H.
 Nightengale, Florence
 Neubauer, Pauline
 Nippert, Ella
 Nippert, Elizabeth F.
 Nippert, Olga L.
 Nunn, Lottie A.

 Ogborn, Mrs. W. H.
 Ort, Dollie
 Orloop, Miss

 Orlopp, Mrs. M.
 Ostendorf, Susie
 Oetgen, Kate A.
 Ogborn, Lizzie J.
 Osborn, Florence

 Parnell, Grace A.
 Perry, Pearl M.
 Potter, Emma M.
 Pugh, Sadie
 Powers, Namoi A.
 Phillips, Lena
 Palmer, Anna
 Potter, Clara A.
 Powell, Mrs. R.
 Potthoff, Louise
 Perkins, Mamie J.
 Porter, Laura
 Potthoff, Matilda
 Porter, Jeanette
 Poage, Fannie M.
 Phillips, Emma
 Peters, Stella D. E.
 Peters, Mrs. J. W.
 Poole, Julia
 Palmer, Anna R.
 Palmer, Carrie
 Penn, Philina
 Peters, Nora
 Poland, Louisa
 Philbin, Clara
 Peet, Mamie
 Pine, Mary E.
 Powell, Minnie
 Poole, Nellie
 Prinz, Lena
 Powell, Carrie A.
 Peter, Riggie
 Pickard, Mrs. G. W.
 Palmer, Lossie
 Pierson, Beulah

 Queen, Carrie

 Rohmann, Rosa
 Rust, Florence
 Roudebush, Mrs. L.
 Rust, Nettie
 Riddel, Ione B.
 Richter, Alice
 Richter, May
 Reynolds, Mrs. O. A.

 Rennick, Maggie M.
 Radcliffe, Florence
 Robb, Emma
 Robb, M. C.
 Riesner, Lizzie
 Riesner, Anna
 Riesner, Pauline
 Ross, Miss Georgia
 Rühl, Katie
 Riddel, Mrs. B.
 Robbins, Mrs. G. R.
 Reakirt, Grace
 Root, Effie
 Riddell, Mollie K.
 Rogers, Emma
 Rohrer, Elizabeth A.
 Ross, ayM E.
 Riefler, Emma
 Rietman, Cora L.
 Redmond, Mabel
 Raugh, Mrs. Mary
 Roeder, Sadie
 Ramsdell, Clara
 Ryon, Maud
 Reid, Tillie
 Reid, Emma
 Roudebush, Mrs. S.
 Richardson, Jessie
 Rossiter, Lida A.
 Rennick, Maggie M.
 Rareshed, Nellie
 Richards, Anna R.
 Radcliffe, Mrs. Sadie
 Radcliffe, Hattie
 Rossiter, Maria A.
 Remelin, Gertrude
 Remelin, Lillian Lea
 Reynolds, Mrs. O. A.

 Steinmetz, Amelia
 Spence, Lulu
 Steinmetz, Roza A.
 Sherwood, Eva
 Stamm, Carrie
 Stickney, Fannie
 Shydler, Alice
 Stiles, Hattie M.
 Silbernagle, Ida
 Schlemmer, Emma
 Shiller, Lulu
 Schaible, C.
 Simpson, Louise

Stubert, Carrie B.	Siebenthaler, Katie	Worcester, Mrs. A. M.
Sullivan, Clara	Scoville, Anna	Wallace, Mrs. Sam
Sloss, Jeanette		Wilkinson, Nannie
Shephard, Jessie	Tull, Lillian	Windmiller, Emma
Snyder, Mary	Townley, Emma	Wilson, Aimee
Stewart, Emma B.	Taylor, Lillie K.	Wilson, Minnie
Sheerer, Nannie C.	Tieman, Ida	Wydman, Gertrude J.
Shattinger, Martha	Taeb, Catharine C.	Wechsler, Estella
Spelman, Delia	Terrel, Emma	Weighell, Mamie
Shain, Mrs. J. F.	Thomson, May	Warner, Mary
Steuber, Louise M.	Tront, Mrs. E.	Weighell, Elizabeth
Steuber, Katharine M.	Townley, Luella	Wickerham, N. Eva
Sanders, Alice F.	Tolken, Belle	West, Lulu
Sanders, Mrs. C. A.	Tittle, Daisy I.	Wimsey, Katie
Shipley, Mrs.	Thomson, Mrs. J. A.	Woodside, Nellie
Smith, Alice N.	Taft, Katherine C.	Walter, Emma A.
Schenelle, Mrs. W. F.	Thompson, Grace	Winans, Allie
Smith, Minnie	Thompson, Lettie	Wood, Emma J.
Scott, Mrs. A. M.	Thompson, Lillie	Wilson, Fannie
Storey, Maggie	Todd, Ida	Wallace, E.
Strachley, Lena	Thompson, Blanche W.	Wade, Edith Reno
Sanders, Emma A.	Tilghman, Lucy	Williams, Annie
Struble, Flora	Theisz, Minnie	Weist, Mrs. W. D.
Spining, Clara H.	Truax, Alma M	Wise, Mrs. Lillian
Struble, Alice		Weihmann, Lottie
Sparks, Cora B.	Upperman, Jennie	Weber, Amelia
Sage, Helen		Williamson, Lula
Sage, Alice	Vogel, Clara B.	Worcester, Mrs. A. M.
Smith, Ella A.	Volz, Laura	Whittaker, Dora
Sawyer, Estella	Volz, Lee	Williams, Mary
Saxton, Fannie	Volz, Lillie	Williams, Nannie
Stoffer, Edna	Valentiner, Rosa	Weingartner, Dollie
Stapleton, Florence M.	VanSandt, Mrs. Wm. B.	Wochle, Alma
Sargent, Hattie B.	Volz, Madeline	Wells, Mrs. M. L.
Shirey, Mrs. Rose	Vanier, Mamie	Williams, Fannie
Shoomaker, Marie	Vogel, Tillie	Wheeler, Clara
Sparks, Fannie	Volbrath, May	White, Jennie
Sparks, Miss M.	Van Fleet, Laura	Whitefords, Bessie
Spinning, Ella A.		Wade, Edith
Spinning, Minnie A.	Wood, Mrs. I. E.	Wise, Mrs. Wm.
Struempfer, Ella	Weakley, Faye	Wyman, Lottie
Struempfer, Millie	Weakley, Mrs. E. M.	
Sharp, Mrs. C. F.	Williamson, Fannie	Yocum, Cora B.
Stapleton, Harriet	Warner, Mary	Yerger, Mrs. Wm. D.
Seineman, S.	Williams, Mrs. P. B.	Yorston, Hattie
Sperry, Lizzie	Wickersham, N. Eva	Yorston, Clara M.
Sperry, Lena	Wechsler, Ida	
Snittel, L.	Windmiller, Matilda	Ziefle, Anna M.
Starr, Elizabeth	Wilharm, Edith	
Starr, Florence A.	Webb, Hattie E.	Total, 738.

TENOR AND BASS.

- | | | |
|----------------------|-----------------------|---------------------|
| Austin, Charles A. | Bleecker, Geo. W. | Endebrock, John |
| Allen, J. T. | Brice, Loretta | Emig, George |
| Abernethy, Joe | | Ellison, Will. |
| Allen, James E. | Cairns, G. | Ellison, Abner |
| Anderson, W. G. | Cutter, K. R. | Ehrgott, Oscar |
| Albertson, Albert | Curnick, R. C. | Elliott, C. F. |
| Appleton, Henry | Curnick, Savil | Ellis, Samuel |
| Adam, John | Crone, Alfred C. | |
| Adam, Wm, | Crane, C. C. | Fisher, Elmer |
| | Callahan, L. H. | Fischman, Albert E. |
| Beekley, A. M. | Coulter, Will, L. | Flukrer, Martin G. |
| Brownlee, Dan. | Crone, E. Elmer | Firbes, Julius |
| Benzinger, H. L. | Cassidy, Edwin L. | Figner, Chas. W. |
| Biddle, H. | Cassidy, J. Harvey | French, E. |
| Brooks, R. W. | Carnes, Geo. S. | Fischer, Ernst |
| Bridges, L. | Conner, Wm. O. | Findley, Will. T. |
| Baur, Theo., Jr. | Cochnouse, R. S. | Frohliger, J. C. |
| Bramkamp, Robert | | Fisher, George J. |
| Bingham, Wm. | Driemeyer, E. W. | Fillmore, J. H. |
| Berry, John S. | Daniels, W. Nelson | Fillmore, L. C. |
| Bush, E. C., Jr. | Disher, Fred. L. | French, M. |
| Baer, George | Deppes, Will. | Foth, Wm. |
| Boring, Zell | Dierking, A. A. Will. | Frahm, Adolph J. |
| Barnett, Clifford L. | Driemeyer, August | Feth, John |
| Bramkamp, Allen | Darnall, J. J. | Fisher, Geo. Wood |
| Blum, Horace K. | Doan, Clifford H. | |
| Burroughs, T. R. | Downs, Benj. | Griffith, C. D. |
| Boyer, Charles A. | Denton, S. F. | Gross, Wm. F. |
| Bolser, Jos. A. | Dalton, H. L. | Gettrust, J. F. |
| Blinn, Chas. | Davis, H. L. | Getty, Robert |
| Blinn, Horace K. | Dale, Geo. | Getty, Samuel S. |
| Brown, M. B. | Darby, James A. | Griep, Otto C. |
| Bush, O. N. | Davies, J. T. | Goodwin, J. H. |
| Baldwin, Jos. H. | DeReuter, Harry | Griffiths, Geo. W. |
| Batticher, E. C. | Devon, John L. S. | Garrison, W. B. |
| Brackey, T. H. | Daniels, Harry | Groff, Harry J. |
| Bar, George | Denton, H. N. | Green, W. M. |
| Barnard, L. T. | Davies, Geo. F., Jr. | Gillett, W. H. |
| Barnett, E. G. | Davies, Geo. F. | Geeding, A. H. |
| Beach, George | Dawson, Glenne A. | Goldsberry, Earl B. |
| Bonham, Scott | | Glenn, Edgar W. |
| Berry, Wm. A. | Eskew, E. R. | Geier, Fred A. |
| Bennett, C. E. | Ellis, Albert T. | Geis, Fred. L. |
| Bickley, F. T. D. | Ellis, S. P. | Gross, Albert J. |
| Baldwin, J. A. | Evans, Wm. A. | Gillett, Taswell |
| Beierle, Harry W. | Eniley, B. P. | Gerhard, Otto |
| Bailey, Chas. B. | Evans, Charles N. | Gans, Albert |
| Black, M. E. | Ellison, George | Gans, Arthur |
| Black, J. E. | Eckmann, Phil. | |
| Becker, Elbert | Eckmann, George | Hollenberg, Geo. |

- Hamilton, John
 Hoskins, Wm.
 Heidman, Geo.
 Hartzel, Alfred
 Hinkey, Phil.
 Helman, Chas.
 Hill, W. G., Jr.
 Hall, Harry
 Helman, A. M., Jr.
 Hastie, W. A.
 Heppes, Otto A.
 Hougham, Hy. C.
 Hill, E. L.
 Herdliker, Wm.
 Hughes, C. W.
 Henrick, Louis
 Herzog, Chas. F.
 Hill, Lester R.
 Hill, Chas. W.
 Hill, Louis
 Hough, O. C.
 Halstead, Mr.
 Hoskins, Wm.
 Huxell, Henry J.
 Huxell, Chas.
 Heisel, Geo.
 Hutchinson, E. L.
 Hinkle, Phillip
 Hey, John
 Hunt, Clark N.
 Hutchins, H. W.
 Henderson, Price
 Harr, Allen R.
 Hill, G. W.
 Hulley, I. M.
 Hesterburg, Robert

 Irwin, J. L. C.
 Inman, E. L.
 Izor, Wm. C.

 Johnson, F. M.
 Jones, Dr. R. C.
 Jones, Lewyllen
 Jones, C. M.
 Johnson, W. Ferree
 James, Andrew R.
 Johnson, D. H.
 Jones, Norwood D.
 Jones, D. J.
 Jones, James
 Jemison, D. K.

 Kaufman, Fred.
 Koenig, Chas.
 Kleinschmidt, Fred.
 Knox, Wm.
 Keifer, Wm.
 Keeler, J. Willard
 Klick, Vincent
 King, Frank
 King, H.
 King, Burdette
 Klein, Jacob

 Lambert, Chas. S.
 Lloyd, Robert J.
 Lawson, R. B.
 Leasure, Albert
 Lord, G. E.
 Lilie, H. F.
 Lang, Joseph
 Lyon, Morton M.
 Linck, Thomas Jr.

 Mullen, Chester
 Meyers, L. R.
 McClure, M. D.
 Magly, Geo. Wm.
 Magley, Wm.
 Morgan, C. L.
 Moore, Thos. J.
 Miller, J. Cliff
 McMillan, Jas.
 McGregor, Bradford
 Melborne, Frank
 Morrison, M. E.
 Mossman, James
 Mayer, C. W.
 Miller, J. A.
 Miller, Harry G.
 Metcalf, Louis
 Matthew, R. A.
 Macbrair, A. W.
 Moore, Harry W.
 McLaughlin, V.
 McLaughlin, M.
 Markworth, John H.
 Mattox, W. L.
 Meerfield, W. G.
 Monfort, J. G. Jr.
 Markly, Arthur J.
 Martin, Arthur H.
 Miller, J. L.
 McMiller, Will

 Momborg, John
 Mitchell, P. P.
 McGowan, S. B.
 McGowan, Harry
 McGowan, J. W.
 Maus, C. Elmore
 Miller, D. W.
 Miller, Julius A.
 Miller, Ralph R.

 Nicholson, Samuel S.
 Nevin, C. G.
 Nieder, Geo. J.
 Nicholson, Alex.
 Noland, W. R.
 Norris, J. H.

 O'Connor, Wm.
 O'Conner, Chas.
 Ogilvy, Jas. L.
 Oaks, Guy

 Pickel, Wm. H.
 Peter, Thos.
 Powell, Mr.
 Powell, Richard
 Paddon, John
 Porter, Howard R.
 Porter, E. A. F.
 Pine, J. W.
 Pierson, Beulah
 Porter, Mr.
 Perin, M. E.
 Perry, Walter N.
 Phillips, Wm.
 Paull, Wm.
 Peter, Geo. A.
 Postel, N.
 Poland, Wm. H.
 Peck, George
 Perkins, George

 Reeves, James M.
 Reeves, George A.
 Rogers, John C.
 Reynolds, O. A.
 Ringgold, William E.
 Ross, Raymond
 Rathbone, Robert F.
 Reynolds, A. S.
 Roetken, Alfred
 Roetken, Oscar H.

Reynolds, Orrin L.	Spining, E. A.	Williams, C. B.
Reynolds, Charles W.	Spining, M. A.	Whitefield, Ernest
Reed, Edward F.	Spining, Ed. M.	Wilder, Eric
Randall, Leslie	Spining, Harry L.	Webber, W. L.
Reid, Alex. H. Jr.,	Spining, H. E.	Wozencraft, J.
Radcliffe, John B.	Shafer, Mr.	Waterhouse, J. H.
Rechel, Daniel	Smith, Samuel	Wilcox, T. A.
Reeves, S. S.	Smith, Ed.	Wood, Chas.
Radford, W. M.	Smith, W. C.	Wylie, Wm.
Riggs, A. R.	Strachley, William	Warren, Chas. J.
Reichenbacher, Wm. L.		Wells, Percy
Reid, T. O.	Taylor, J. F.	Weist, Wm. D.
	Tannhill, J. E.	White, Will
Snider, D. C.	Thomas, A. W.	Waltz, Louis A.
Staughton, James	Tittle, Chas. W.	Wallace, Kendall
Struble, Charles	Timberman, O. J.	White, David
Struble, B. B.	Throop, Chas. H.	Wirthwine, Edw. T.
Sharp, C. F.	Taylor, Edw. A.	Whitaker, A. T.
Snodgrass, P.	Tuttle, Harry	Wood, Chas.
Shirey, Charles O.	Trump, E. H.	Wylie, Geo. S.
Spragens, Stanley	Tyler, Grafton	White, Alfred
Smith, Albert		Weakley, Bertram A.
Smith, Samuel	Vance, J. B.	Weakley, W. A.
Shaw, H. C.	Vance, Geo. E.	Woodside, J. W.
Smith, W. H.	VanLoon, Al.	Whitehead, Mr.
Swon, R. V. S.	VanHart, E. S.	Wilson, H. Allen
Sacket, F. J.	Vance, Will T.	Winans, Will B.
Steinback, Edward A.	Viehman, John	
Spence, Ray		Young, H. J.
Small, P. J.	Wilson, Fred J.	
Streeter, Robert	Williams, Chas.	Zimmerman, Ed.
Sharp, Howard	Will, J. A.	
Strampler, Mr.	Wirthwine, Edwin L.	Total, 382.

